

LOYOLA COLLEGE



HISTORICAL SKETCH

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LOYOLA COLLEGE.

HISTORICAL SKETCH  
OF  
Loyola College, Baltimore,  
1852-1902.

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A MEMORIAL OF THE GOLDEN JUBILEE  
OF FIFTY YEARS OF EXISTENCE.

By Rev. John J. Ryan, S. J.

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Quum Campana matrona ornamenta sua ostentaret ei, Cornelia traxit  
eam sermone quousque a schola redirent liberi; quos reversos exhibens,  
"En haec," inquit, "mea ornamenta."—*Viri Romae*.

Her children [Alma Mater's] rose up and called her blessed.

—*Proverbs, 31*



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PART I.

MEMORIAL AND RETROSPECT.



I.

## FOUNDATION OF THE COLLEGE.

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FATHER EARLY, FIRST PRESIDENT.

FATHER CLARKE, SECOND PRESIDENT.

1852-'60.

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Colleges are of prime utility and importance to the world. It has been said that men of college education rule the world; and this is true with a fair allowance for the exceptions that prove every rule. And the reason is plain. The world is ruled by mind, not by physical force: now, the end and aim of a college is to perfect the mind, to give it the higher training, to develop all its powers in the best manner. Hence, if the wedded pair who have completed fifty years in happy union, by a praiseworthy custom celebrate the event with solemnity and rejoicing; and if the same is considered right and just for any one who has borne himself faithfully and well through fifty years in any useful walk of life, so also eminently praiseworthy must be the custom that a college, after fifty years of its exalted work, should celebrate its Golden Jubilee with solemnity and rejoicing. Loyola College, Baltimore, will see fifty years complete of its existence in 1902; and it is for the celebration of

its Golden Jubilee that this sketch of its history is prepared.

Until the year 1852, St. Mary's Seminary on North Paca street, Baltimore, was not merely a seminary for the education of priests, but also a college where young men, boarders and day-scholars, were prepared for any of the intellectual avocations of the world. And there must have been good reason for this. In 1852, however, the Sulpitians resolved to discontinue St. Mary's College, which they had conducted for so many years with so much honor to themselves, and to confine their attention to the Seminary alone. A void was thus occasioned which the Society of Jesus was asked to fill. Accordingly, until a suitable building should be erected, two private houses were rented on Holliday street, one door from the theatre, and just back of the Odd-Fellows' Hall, on Gay street; and there, September 15th, 1852, Loyola College was opened, in order to give, according to the methods of the Jesuits, a complete collegiate education to young men, from the rudiments of English, Latin and Greek, Arithmetic, Geography and History, through Higher Grammar, Belles-Lettres, Rhetoric and Higher Mathematics to the year of Rational Philosophy and the Physical Sciences, ending in the bestowing of the degree of Bachelor of Arts.

In April, 1853, the Legislature of Maryland, E. Louis Lowe being Governor, "created the Associated Professors of Loyola College a body corporate, and vested them with the power to confer any degree or degrees in any of the faculties, arts and sciences and liberal professions, which are usually permitted to be conferred in any Colleges or Universities in the United States of America."





REV. JOHN EARLY, S.J.



The Rev. John Early, S.J., was the first President, assisted by Rev. James Ward, S. J., Rev. Samuel Lilly, S.J., and other Jesuit priests and scholastics. In that location the work of the College was pursued with earnestness for two years and a half. Meantime a piece of ground was procured on the southwest corner of Calvert and Madison streets for the erection of a college building, at the side of which was to be built a church in which the Society of Jesus, which is an order of priests, might have a field for the exercise of the sacerdotal ministry. Old students and professors who had the experience of both the old College and the new, have often spoken of the happy days passed on Holliday street, in spite of the inconveniences and hardships, thus proving again that the benign providence of the Lord always, amid difficult surroundings, liberally grants his more needed help.

In February, 1855, the new College on Calvert street was completed; for it the old quarters were abandoned, and on Washington's birthday, February 22nd, 1855, the formal inaugural exercises took place before a distinguished audience in the small but handsome Hall of the College. The exercises consisted of pieces in prose and verse, English, Latin and French, spoken by the students, and were in two parts; the first on the life and character of Washington, and the second on the life and work of St. Ignatius of Loyola, founder of the Society of Jesus. Thus was most clearly intimated what the defenders of the Jesuits have so often declared, that in their education patriotism and religion go hand in hand. The new building was, in those days, a source of admiration to all who saw it. It was imposing in external ap-

pearance, large and roomy within, yet not too large when it was considered that it was to be a college for the higher education of the youth of Baltimore, and the residence also of the professors and the pastors of the adjoining church. The house was bright and airy, well supplied with gas and water and other modern conveniences, but lacking everything sumptuous and luxurious; it had spotlessly clean, uncarpeted floors, glittering white, unpapered, undecorated walls, rooms furnished without superfluity. Here the same collegiate exercises were pursued day after day.

The College sought to accomplish its mission of education and to win public approval, not by pretence or by encouraging idle boys to remain, but by requiring substantial work from the students, such as the daily recitation of their lessons in the English, Latin and Greek Grammars, in the Latin and Greek classical authors, in Mathematics, History, Geography, Christian Doctrine, and the writing of an English Composition for the beginning of the week, and of a Latin or Greek Theme for the other days except the last, which was set apart for repetition of the week's lessons. In the highest class lectures were given on Rational Philosophy and the Natural Sciences; but an account of them was required from the students afterwards. Reports were sent regularly to parents in which they were candidly informed regarding the diligence and success of their sons. In the earlier years, among the students were two brothers, sons of an influential non-Catholic gentleman of Baltimore, one of whom was wasting his time and neglecting the opportunities given him for self-improvement. His father was candidly informed of this in the report and advised in a friendly spirit to take him away. This open



honesty, however, had an unexpected effect on the father, increased his esteem for the College, and confirmed him in his wish to keep his son in attendance, no doubt after having given him a serious warning.

The following is a sketch of the curriculum of the College about this time; and to the man of scholarly attainments it will be apparent how well suited it was for the higher training of all the powers of the mind of youth:

#### THE JUNIOR OR PREPARATORY CLASSES.

RUDIMENTS, 2ND CLASS—English and Latin Grammars, *Epitome Historiæ Sacræ*, by Lhomond, as Latin author; History of the Bible, Geography, Latin and English Exercises; Arithmetic, Penmanship.

RUDIMENTS, 1ST CLASS—Same studies continued, with Lhomond's *De Viris Illustribus Urbis Romæ* substituted for *Epit. Hist. Sacræ*.

THIRD CLASS OF HUMANITIES—Same studies continued, with Greek Grammar; Nepos' Lives, Cicero's Letters and Phædrus as Latin authors in place of *Viri Romæ*; *Græca Minora*; History of the United States, Book-keeping.

SECOND HUMANITIES—English, Latin and Greek Grammars, which are continued in the advancing classes until mastered; Quintus Curtius, Ovid's Metamorphoses; *Græca Minora*; Geography, Ancient History; Algebra. In the second term, Cæsar in place of Curtius, and Ovid's *Tristia* optionally substituted for the Metamorphoses.

#### THE SENIOR OR COLLEGIATE CLASSES.

FIRST CLASS OF HUMANITIES (Freshman)—Sallust, Virgil's Eclogues and Georgics, *Græca Minora* or

Xenophon's *Cyropædia*, Casserly's Latin Prosody, Mythology, Geography, Ancient History; precepts for Composition, especially for the formation of epistolary style; instruction in the artifice of English and Latin Versification; Geometry. In the second term, Cicero *de Senectute*, *de Amicitia* in place of Sallust, and Virgil's *Æneid* instead of his minor poems.

CLASS OF POETRY (Sophomore)—Precepts of Rhetoric and Poetry, practice in writing English and Latin Verse, and committal to memory of specimens from approved authors; Ancient Geography and Ancient History; Trigonometry and Analytical Geometry. In first term, Livy, Virgil's *Æneid*, Horace's Art of Poetry, Xenophon's *Cyropædia*, Theocritus. In second term, Cicero's Orations, Horace's Odes, Catullus, Tibullus and Propertius, Thucydides, Homer.

CLASS OF RHETORIC (Junior)—Precepts of Rhetoric with criticism of celebrated authors, Quintilian's Rhetoric, History of Literature; History of England; Analytical Geometry continued, Calculus. In the first term, Cicero's Orations, Horace's Satires and Epistles, Livy, Demosthenes, Homer. In the second term, Cicero's Orations, Juvenal and Persius, Tacitus, Demosthenes and Sophocles.

CLASS OF PHILOSOPHY (Senior)—Logic, Metaphysics and Ethics from Latin text-books. Physics and Chemistry. (In later years Astronomy, Geology and Physiology have been added, and Chemistry is completed before the final year).

An hour of class every day was allotted to Mathematics all through the course, except in the final year; and three hours in the week were given to French during several years, or to Spanish or German instead, for special

students. The catalogue remarks particularly, that through the course great attention was paid to Composition, especially of English.

The diaries of those early years of the College make frequent mention of the *specimens* in the various classes. A *specimen* was an exhibition given by a class before the President and members of the Faculty, of its proficiency in its studies. It consisted of a repetition of some of the matter gone over in class in various lines, the reading of original compositions in prose and verse, declamation and the like exercises. A *specimen* in Rational Philosophy was a disputation, in which one student proved certain theses, and defended them against objections made by another; in Natural Science proficiency was shown by lectures, sometimes illustrated by experiments, and by explanations on various points of science given in response to questions.

In the scholastic year 1856-'57, a unique *specimen* was given by the first and second classes of Humanities. A challenge passed between them with the approval of both professors, to be examined in the whole of the Latin Grammar (Ruddiman's), and in the Greek Grammar as far as Syntax. After a certain number of weeks allowed for preparation the day of contest arrived, and Father Early and other members of the Faculty came to the scene. The students themselves were examiners as well as examined, being pitted against each other in pairs, of whom one questioned the other as severely as he desired, and then submitted to being questioned by him. At the next monthly Reading of the Marks of Merit, three or four neat books were awarded to the best of the contestants; from which it was seen that the lower class had been clearly victorious, though the other was not without honor.

After a few years a momentous event in the history of the College took place—the removal of its first President and the installment of his successor. In the autumn of 1858, Rev. John Early, S.J., who now many years after his death, is still remembered by not a few sincere friends in Baltimore, was appointed President of Georgetown College, an older and more important institution, which he governed with much prudence during the trying times of the Civil War and the years immediately preceding and following it. During his past term of office at Loyola, nearly every year there was a class to receive the degree of A.B., in course; and the degree of A.M. was conferred on a considerable number of gentlemen.

The first member of the faculty to die was Rev. Samuel Lilly, S.J. During the first two years of the College he was assistant superior, treasurer, and Professor of Higher Arithmetic and Book-keeping. He said Mass in the Cathedral on Sunday, November 12th, 1854, was taken ill with pneumonia on the 14th, and died after a painful agony of three hours, patiently borne, on the 25th of the same month, at Holliday street, in the thirty-seventh year of his age. His remains, after being placed in the coffin, were visited by many persons from outside, students and other friends, including non-Catholics; flowers were also sent for the occasion as an expression of regard and regret. Two days after his death the Office and Mass of the Dead were said for his eternal repose, the body, however, not being present in the chapel according to custom, on account of the contracted space. After the services the remains were taken to Georgetown College, to be buried in the cemetery there among his

religious brethren. He was born at Conewago, Adams County, Pa., June 18th, 1818, entered Georgetown College as a student in 1837, and became a novice of the Society of Jesus, September 21st, 1842. His niece, Mrs. Jane Jenkins of Conewago, gives in a letter the following interesting particulars about her uncle:

"We have no portrait of him, but some old letters which are characteristic of him. While not a singer, he played finely on the clarionet, and I have the old instrument, though out of repair. He was a most successful fisher and hunter and an expert at skating, going miles with ease, and loved dogs; was rather quiet in company, but extremely witty. He was a forcible speaker, not flowery, but to the point; was always remarkably pious, even in his youth, and was most pure and conscientious. His early death was deeply regretted by all his friends."

One who, when a boy at college, knew him as a professor, has kindly written the following:

#### FATHER SAMUEL LILLY, S.J.

##### A PEN SKETCH.

I met Father Sam, as he was familiarly called, in the summer of 1845, when he came to Holy Cross College, Worcester, Mass., where later he assumed charge of the class of Poetry. He was then in his twenty-seventh year. Our young hearts were already captured because he was heralded to be a great skater, an ardent fisherman and hunter, who played the clarionet well and wrote fine poetry. I mention his accomplishments in the order that boys rate them. His appearance confirmed the good opinion we had formed of him.

He was a man of middle height, slight of form, well formed and wiry, of naturally quick and firm step, as became the athlete we believed him to be. His features, of Grecian type, were regular, his smile winsome, his voice clear and musical. We were



not old enough then to account for the peculiarly grave motion of his head, its gentle inclination forward, his moderate pace, the downward cast of his eyes and the low tone he always used in conversation. We learned later how and where our athlete had acquired these characteristics; they were the results of a self-control that never relaxed. Gay and witty as he was when with boys, on duty, when alone, or in company with people of the world, he was always serious.

Older folk may have read in his face and manner germs that would soon sap the apparent vigor of his constitution; and events proved them to be correct. For this reason, perhaps, he was never subjected to the weary duties of the prefectship, though he delighted to go with the boys to skate or fish, in both of which sports he was a master.

At Georgetown College, which he entered in 1837, he had been well formed in the classics, and wrote English verse with ease and elegance. In the "Diptych Books," in which Father George Fenwick, the great Prefect of Studies, was wont to have inscribed the poetical pieces for the Commencements, the celebrations of Washington's birthday and the "Glorious Fourth," at Georgetown and Worcester, Father Sam's name is often to be found.

As teacher, Father Sam was accurate in detail, and painstaking, but not forceful; he lacked enthusiasm or suppressed it; towards his scholars he was uniformly gentle and forbearing, and they repaid him in kind.

As a preacher, he was plain-spoken, not flowery, going straight to the point; indeed, he preferred to teach boys Catechism and explain the points of meditation to the Lay-Brothers.

After completing at Holy Cross his five years of teaching, he returned to Georgetown, then the "House of Studies," and began his theology. He was called on to interrupt his studies for a year to teach rhetoric in Gonzaga College, Washington, under Father Blox. The next year, 1852, he was ordained a priest in August.

His last official position was at Loyola College, Baltimore, then newly founded by Father John Early, whose name is still in benediction there. With him Father Lilly remained two years

as minister and treasurer, entering into closer relations with him who for three years in Holy Cross had been his friend and superior.

During that time Father Lilly's health began to fail; nevertheless, he worked on with unfailing steadiness until God, his Master, called him to his reward, on November 25, 1854.

"The lives of virtue make men dear to God."

P. F. H.

In the scholastic year 1855-'56 Rev. Edward H. Welch, S.J., was the earnest and painstaking Professor of Mental and Moral Philosophy at Loyola. The survivors of those who attended services in the old Hall of the College the year before St. Ignatius' Church was completed, will perhaps remember his pleasant voice and earnest manner when he preached at Mass on Sunday. He lives in a green old age at Georgetown College, where he is now a member of the Faculty. He is a Bostonian, and belongs to an old and honored Massachusetts family. He was graduated at Harvard over sixty years ago, afterwards studied at the University of Heidelberg, and travelled extensively in Europe. He became a convert to the Catholic Faith, entered the priesthood, and afterwards became a member of the Society of Jesus, at Frederick, Md., in 1851. While he was at Harvard he had as acquaintances distinguished men, either professors or fellow-students. Among his professors were Henry W. Longfellow, the poet, and Mr. Justice Story, the eminent jurist. An old friend of his, Mr. J. Fairfax McLaughlin, in his book "College Days at Georgetown," published in 1899, gives a pleasant account of a visit which he paid with Father Welch to Mr. Longfellow in the summer of 1859. He says:



Father Welch and myself, by special invitation from the poet, visited Mr. Longfellow and his family at Nahant. As we approached the house, which nestled among the rocks over the ocean like Cato's cot at Ithaca, the poet saw Father Welch, and came out from the door with both hands extended to welcome his old Harvard pupil. Mrs. Longfellow, a queenly woman, and her three little daughters, were at home. I can never forget that pleasant glimpse of the author of "Evangeline" and "Hiawatha" which this visit afforded to me. An extremely noble-looking woman, indeed, was Mrs. Longfellow, and her powers of conversation and feminine charm of manner were brought into delightful play that August morning; for the poet was a reticent man, more pleased to listen than to talk. Now and again he would interject a remark, or suggest a name, place or date to show his interest in the conversation, which was principally conducted by Father Welch and Mrs. Longfellow. . . . Occasionally Mr. Longfellow would interpose a remark, and next would be diverted to his three little girls, who were playing in the hall, and sometimes ran into the room to the sofa where he sat, and climbed his knee to say something to him about their gambols and sports. . . . Not boisterous, not subdued, the children talked as they came and went, and their father would now enjoy the interruptions of the little ones, and then fall into the drift of the more sedate conversation, equally interested in both. Of me, a young collegian from Georgetown and a stranger to him, Mr. Longfellow's reception was as cordial and frank as though I had been an intimate friend of long standing.

The appointment to Father Early's place at Loyola fell on Rev. William F. Clarke, S.J., then Pastor of St. Joseph's Church, Barre street. After two years he was transferred to the more conspicuous arena of the National Capital, to be Rector of Gonzaga College there and of St. Aloysius' Church. He returned to Loyola in 1861 and remained here many years. He was a long time treasurer of the College, on account of his excellent business capacity; also weekly lecturer on Christian Doctrine to the students, and explained to them in a clear



REV. WILLIAM F. CLARKE, S.J.



and interesting manner the profound truths of religion. His chief work, however, was in the Church, and for many years he exercised the sacred ministry in the confessional and the pulpit. He was a preacher of rare excellence, truly an orator in spite of want of strength and volume in his voice. He possessed a sound knowledge of theology, a flow of elegant and clear language, finished grace of gesture and a distinct and emphatic enunciation. He was highly respected in Baltimore on account of his blameless life, his dignity of character and the courtly polish of his manners. Many acts of unostentatious beneficence done by him to others were no doubt recorded in the Book of Life, to receive their reward in the next world. He was a native of Washington; when a youth, he made his studies at Georgetown College and was graduated there. He died at Gonzaga College, Washington, in October, 1890, having been sent there from Baltimore a couple of years before.

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#### A REVIEW

OF SOME OF THE PUBLIC EXERCISES OF THE COLLEGE, AND A  
GLANCE AT SOME OF THE STUDENTS, DURING THE  
YEARS 1852-'60.

The first annual Commencement was held July 12th, 1853, in a public hall well known to old Baltimoreans, the New Assembly Rooms on Hanover street. The following notice of the event from the Baltimore *Sun* newspaper of the next day, will prove interesting:

The first annual Commencement of Loyola College took place yesterday in the New Assembly Rooms, Hanover and Lombard streets, on which occasion a numerous audience of ladies and gentlemen witnessed the exercises with seeming delight. The Most Reverend Archbishop F. P. Kenrick, D.D., with a few well expressed remarks, conferred degrees upon the two graduates. During the delivery of the speeches the audience were quite profuse in their applause. The speeches of the two graduates, Messrs. George and William Warner, were of considerable length, evidenced much research and learning, and were delivered in an admirable manner. "The Future of America," the theme chosen by Mr. John G. Curlett, was also well conceived and happily spoken. Indeed, all the addresses were written expressly for the occasion, and delivered in that style of oratory which would have conferred credit upon older heads. The College is enjoying at the present time a large share of the public favor.

Among those who received the degree of A.M. on this occasion, was Dr. Robert H. Goldsmith, now residing at Harlem avenue and Calhoun street, a well-known physician and public-spirited Catholic of Baltimore. On the occasion recently of his 70th birthday, in February, 1892, and the 50th anniversary, in March, of his graduation from the Maryland University School of Medicine, some facts of his life were noticed in the newspapers. He gives much of his time to looking after the interests of St. Mary's Industrial School, of which he has been the physician for thirty-two years. He is also physician of St. James' Home for Boys, corner of High and Low streets. He has been for years prominent in the Catholic Benevolent Legion. He is a member of the Young Catholics' Friend Society, and was at one time its President.

The second annual Commencement was held July 12th, 1854, again in the New Assembly Rooms. We

give the notice of it from the Baltimore *Sun* of the next day:

The annual Commencement of Loyola College took place yesterday morning at the New Assembly Rooms, on which occasion the saloon was crowded with ladies and gentlemen. Some of the pieces were: "Introduction," Andrew McLaughlin; "Ode to Liberty," Michael A. Mullin; "Star-Spangled Banner," (in Latin verse), Edward Milholland; "Chivalry," J. G. Curlett; "Mount Vernon," Thos. W. Jenkins; "Finale," (dialogue), Richard M. McSherry and Chas. Morfit. Mr. Curlett's address upon Chivalry was an admirable composition, evidencing a high order of talent, and delivered in a style of oratory which frequently excited the applause of the audience. No student of the College was ever graduated with higher honor, or with more eminent credit to himself. The introductory by Master Andrew McLaughlin was highly creditable to the youthful speaker, and was much applauded. Most Reverend Archbishop Kenrick bestowed the degrees and premiums. Mr. Raphael Espin, of Cuba, was graduated and was excused from making a public address. Mr. Wm. S. Lemmon, of Baltimore, would have been graduated, but left the institution a short time since.

Mr. John G. Curlett, a graduate on this occasion, was the son of Mr. John Curlett, a prominent business man of the city. The young man received the degree of Master of Arts from the College two years later, studied law with S. Teackle Wallis, Esq., and died of rapid consumption in December, 1860, after having been duly admitted to practise at the bar. He is still spoken of with great praise by those who knew him, and his graduation address on Chivalry is still remembered and high encomium is still bestowed on it by those who heard it.

It is thought that some extracts from it may prove interesting in this place.



## CHIVALRY.

BY JOHN G. CURLETT.

. . . . . I only hope that your kindness will heighten the few merits of my address, and your sympathy conceal its many faults. The system of Chivalry has an atmosphere of fancy and romance thrown around it, which has so enhanced our appreciation of the noble and heroic sentiments which gave it birth, so clothed it with beauty, dignity and lustre, that it stands before the eye of our imagination like a noble and lovely vision. But on a closer investigation we shall find much to blame as well as to praise; we shall find here as elsewhere that "The sunniest things cast sternest shade." . . . . It was called into existence at a time when no other field was open to the young aspirant after distinction but that in which embattled hosts rushed to deadly conflict. Chivalry taught the young knight to despise, nay, love danger; that its reward was the approving smile of beauty, and that life without glory was worthless. Though it humanized and elevated war, as a natural consequence it made it more frequent.

War, Ladies and Gentlemen, is a dreadful necessity. It is an insatiate demon, which stalks through creation, covering cities and nations with the dark pall of mourning. To Chivalry belongs the praise of having softened its sterner features.

Let us look upon the future Knight in the different stages of his education. Let us observe him first under the care of his mother, one of those noble women whose exalted character alone makes us regret that the customs and institutions she so adorned have passed away forever. Again, we see him as the page constantly brought into intimate association with the brave and distinguished of one sex, and the fair and gentle of the other. . . . So passes the time until the period when, after earnest prayers, he dons his armor and goes forth to conquer, paying his vows first to his lady and then to his God. This exalted military spirit, one of the first objects of Chivalry, also proved of immense service in the time of foreign invasion. They knew that if they died in defence of the land which nurtured them, this was the noblest fall; and they cherished the idea that at least one would weep for



them—one who, without ceasing to be a delicate, loving woman, had become a tutelary divinity. She armed the warrior for the field; she received him wounded and dying from the fatal combat. And more than once she threw aside the weakness of her sex, donned the steel-bound corslet, and learned to fight gallantly when her life or her safety required it.

Think you, Ladies and Gentlemen, that woman is fulfilling her destiny, when, on the battle-field, we see her sanction deeds of bloodshed, and make life the sport of her caprices? You have, no doubt, seen a mighty oak enwreathed and encircled by the ivy. Behold a symbol of the relative state of man and woman. Man is the oak, woman the ivy which twines around its mighty trunk and umbrageous branches, receiving from it support and shade, and giving all its picturesque beauty to the monarch of the forest. Mark you, also, when the summer has gone, when his leaves have become sere and yellow, like fading honors, and have been scattered to the four winds of heaven—what clings to him when all beside is gone? The loving, caressing ivy, ever green and smiling in the very face of desolation. Like the ivy is woman—the ornament of prosperity, the solace of adversity. Is her influence departed? No! It reigns now as it did in the olden time, when lances were shivered and blood flowed for her sake. Her influence is the same; her sphere of action is changed for a better. . . .

But there was one class to which Chivalry with its humanizing lessons never reached—the peasantry, the lower classes. They suffered everything, gained nothing. In peace they had no peace; in war their condition became even worse . . .

Ladies and Gentlemen, do we not feel that these olden ages borrow much from us to enhance their effect and add lustre to their fame? The spirit which flourished then, flourishes now. Like some fair flower which lives out its brief existence and then droops its tender head, drops its soft petals one by one around its withered stem, and leaves a something behind it which endears to us its past beauty, so Chivalry has not all perished. It has left behind the prestige of its former glory, the genius of its existence. In all the succeeding epochs, has the world advanced or retrograded? It is true, it is a little more commonplace, if you wish—a little more practical; but who will say it is not wiser and better?

At the solemn inauguration of the new College, February 22, 1855, the Hall was very much crowded by the students and their friends, ladies and gentlemen; the record makes the almost incredible announcement that 900 were present. Archbishop Kenrick, with nearly all the clergy of the city, attended, and a number of priests from a distance. As mentioned already, the exercises were in two parts, the first on George Washington and the second on Ignatius of Loyola. In the neatly-printed program, over the first part on Washington, were the words, *Et nunc reges intelligite*; and over the second on Ignatius of Loyola, *Erudimini qui judicatis terram*, from the second Psalm.

Some of the addresses of the students were: "Introduction," Wm. H. V. Smith; "The Patriot's Triumph," Andrew McLaughlin; "Washington at Mount Vernon," Maynard McPherson; "Introduction on Ignatius of Loyola," Thomas W. Jenkins; "Novi Ordinis Ductor," Edward F. Milholland; "Reflections at the Shrine of St. Ignatius," Chas. B. Tiernan; "Societas Jesu, Ecclesiæ Propugnatrix," Michael A. Mullin. The inaugural address on "Patriotism," by Wm. George Read, Esq., and a familiar exhortation to the students and their friends, by Archbishop Kenrick, followed. The following is quoted from the notice in the Baltimore *Sun* of the next day:

One of the most attractive features of Washington's birthday was the formal opening of Loyola College. Long before the hour of commencement the large public hall of the building (the old Hall) was filled to overflowing with a discriminating audience of ladies and gentlemen. Just before the exercises the band struck up an enlivening air, and music was interspersed. The exercises occupied two hours and a half, and seemed of a very interesting character to the audience, who manifested their

approbation by enthusiastic applause. The students performed their part well, and were complimented by the President, Rev. Dr. Early. The address at the close of the first part upon "Washington at Mt. Vernon," by Maynard McPherson, a promising young gentleman of this city, evidenced uncommon power of mind, refined sentiment and graceful delivery, and was received with more than usual applause.

Mr. McPherson, the object of such praise, was graduated the next year. It seems to us that within the past ten years the newspapers announced his death in Brooklyn, and that he was a lawyer who had held the position of Judge.

The annual Commencement, July 11, 1855, was the first to be held in the Hall of the College. Three of the numerous pieces spoken were: "The Mother's Triumph," Wm. H. V. Smith; "Roman Magnanimity," Wm. J. Tyson; "Tongues," (dialogue), Samuel A. Raborg and Wm. H. V. Smith.

At the Commencement on July 9, 1857, some of the addresses were: "Greece," Thos. E. Sullivan; "America," Michael A. Mullin; "Education," Randolph H. McKim. At the Commencement on July 8th, 1858, some of the addresses and pieces were: "Mount Vernon," Arthur V. Milholland; "True Education," Chas. B. Tiernan; Dialogue, R. Dawson Owens and Wm. T. Whiteford; "The Student," Wm. S. Zimmerman. At that time the Academic classes had not separate Commencement exercises as now; hence the explanation of the appearance of the Dialogue. In later years at the Commencements of the College proper, the students delivered only original addresses on subjects of scholarly or practical interest. Of this Commencement the Baltimore *Sun* of the following day, July 9th, 1858, spoke as follows:

The annual Commencement of Loyola College took place yesterday in the Hall. The Most Rev. Archbishop Kenrick, with most of the Catholic clergy of the city, were present. The several addresses and dialogues were marked by a good deal of taste and talent, and in the several compositions the students showed a high state of proficiency. After the pupils had gone through with the exercises, S. Teackle Wallis, Esq., was introduced, and for an hour held the audience by the interest of his remarks. He rapidly glanced over the course necessary to be pursued by young men just entering on the career of business life, to insure the respect of their fellow-men and happiness to themselves. He cautioned them against a greed for gain before all things else. His remarks were listened to with marked attention.

The Commencement of 1859 was held July 7, at the New Assembly Rooms. The *Baltimore Sun* of the following day says of it:

The annual Commencement of Loyola College, an event always looked for with interest, took place yesterday. The addresses of all the young gentlemen were delivered from memory, and showed deep study and application. About half-past eleven o'clock the address before the Literary Society was delivered by O. A. Brownson, LL.D., of Boston. He announced as his subject "Patriotism." He had selected that, he said, because it was applicable to his youthful auditors. If men are patriotic at any time, it is in their youth. Patriotism is one of the innate principles of the American mind; it is instilled into our composition. Chemists cannot discover it in our blood; but it is just as predominant as the iron in our veins. Mr. Brownson treated his subject in a half literary and half political manner, but to the infinite interest and amusement of his audience, who were profuse in their applause.

At the Commencement, July 10, 1860, among the pieces spoken were: "Epaminondas," Michael E. McColgan; "Immortality of the Soul," John A. Daly; "Palmyra," Charles Abell; "Philosopher's Scales," Joseph D. Sullivan. The address before the Loyola Literary Society

was given by L. Silliman Ives, LL.D., a convert to the Catholic Faith, former Protestant Episcopal Bishop of North Carolina.

Among the gentlemen who received the degree of A.M. in 1854, was Richard T. Merrick, afterwards one of the foremost members of the Washington bar—in Mr. Tilden's judgment his ablest defender in the historic pleading before the Electoral Commission in 1876. The same degree was conferred that year upon Martin J. Kerney, author or editor of a number of educational books from which many students have profited; notable among them being "Kerney's Compendium of History." It is told of him that he became a lawyer; but, like St. Liguori, he had conscientious scruples against practising that profession, and gave himself to the work of an educator. The same degree was conferred that year on Dominic O'Donnell, M.D., a physician of large practice, who faithfully and in a disinterested spirit gave his services to the College for many years; also upon Charles V. Brent, Esq., now holding an important position in the Department of the Interior at Washington. Among the students who became Bachelors of Arts in the years 1856-'60 were Dr. Edward F. Milholland, now a prominent and successful physician in the city; Andrew B. McLaughlin, an artist and Professor of Art; Charles B. Tiernan, a scholarly member of the bar, author of a book entitled "The Tiernan Family in Maryland," which contains many interesting facts; Michael A. Mullin, also an able member of the bar; William J. Tyson, a merchant in Charlottesville, Va.; Drs. John I. Gross (lately deceased), Charles M. Morfit and John N. Coonan, veteran physicians of Baltimore; and Rev. John A. Daly, an esteemed priest of the Diocese of Wilmington, Del.



In the Catalogues of the two years 1852-'54, in the class of Poetry and then in Rhetoric, occurs the name of ex-Judge William A. Fisher of Baltimore, who died in 1900. On the announcement of his death in the Court of Appeals at Annapolis, October 9, 1900, Chief Judge McSherry paid him the following high tribute:

By the death of Judge Fisher the bar of Maryland has lost one of its most distinguished and accomplished members. He was a man of unblemished character. He was a thoroughly equipped lawyer. He was a cultivated gentleman, unacquainted with the devious ways that bring reproach upon the profession. He was the soul of integrity, and a model of the strictest propriety. He discharged his high duties on the bench, and his exacting and numerous engagements at the bar, with a keen appreciation of his obligations to suitors and to clients, and with a fixed purpose to conscientiously serve and promote the ends of justice. The many cases he argued in this court exhibit and attest the versatility and extent of his legal attainments; and the blameless life he led gives the amplest evidence of his exalted Christian character.

Randolph H. McKim was a student in 1856-'57, and took the honors in the class of Rhetoric. In the meantime he has become a prominent and able Episcopalian minister, and has been for a number of years Rector of the Church of the Epiphany, in Washington. In December last he expressed himself very strongly against a proposed relaxation of the divorce laws in the District of Columbia. The *Baltimore Sun* of December 30, 1901, gives the following very commendable words of his on this grave subject:

The marriage bond should be made as strong as possible in the interests of the family and higher civilization. No doubt hard cases may occur under the operation of this law. These are incident to the operation of all laws. The governing

principle should be the greatest good to the greatest number. In this case the greatest good for the community demands the strict enforcement of the law which we favor. The issue involved is one of the most momentous that can arise in our legislation. There is involved the weal or woe of the family, the unit of civilization, the germ of the State, whose interests are vital to public welfare. The family is the foundation of national character, the buttress of national strength, the prime factor of national stability and progress.

Alfred M. Mayer was a student in the first class of Humanities in the first year of the College, but left before completing his course, because he had less taste for classical learning than for scientific pursuits. Through his talent and energy he rose to be a very distinguished man of science, not only by his work in the professor's chair, but also by original research. In 1856 he was called to the chair of Physics and Chemistry in the University of Maryland. He was professor in Pennsylvania College, Gettysburg, and Lehigh University, Bethlehem, during 1865-'70, and at the latter institution he had charge of the department of Astronomy, and superintended the erection of an observatory. He is the author of several books, besides numerous scientific articles contributed to cyclopædias and journals. He was for many years Professor of Physics in the Stevens Institute of Technology at Hoboken, and won a reputation not only at home, but in Europe also. It will be of interest to quote from the notices of him that appeared in the *Scientific American* and Supplement after his death, which took place in July, 1897:

Dr. Alfred Marshall Mayer, one of the leading physicists of the United States, and for the last twenty-six years Professor of Physics at the Stevens Institute of Technology, Hoboken, died July 13, at his summer residence at Maplewood, N. J. . . .



At the remarkably early age of twenty years he was called to the chair of Physics and Chemistry in the University of Maryland. Three years later he accepted a similar position in Westminster College, Missouri. In 1863 he went to Paris, where he studied Physics, Mathematics and Physiology at the University. On his return he was professor in Pennsylvania College, Gettysburg, and Lehigh University, Bethlehem, Pa. In 1871 Professor Mayer accepted the professorship of Physics in the Stevens Institute of Technology. He held this chair until last February, when he was taken sick. Professor Mayer received the degree of Ph. D. at Pennsylvania College in 1866, and in 1872 was elected a member of the National Academy of Sciences. He was one of the associate editors of the *American Journal of Science*, and was until the latter part of his life a frequent contributor to the columns of the *Scientific American*, the most important of his contributions to the *Scientific American* being the "Minute Measurements of Modern Science," running through many numbers of that journal. His scientific researches have been principally published in the *American Journal of Science* under the title "Researches in Acoustics." In all he was the author of a hundred articles and pamphlets, dealing with the several branches of science to which he devoted nearly all his life. He was also an enthusiastic sportsman and was the editor of one of the finest books on sports that has ever been produced, called "Sport with the Rod and Gun."

A man of science, whose work was unique in the domain which he had selected, and who will long be held in warm remembrance by a large circle of friends, has lately passed away. . . . Soon after entering upon his duties at Hoboken, Professor Mayer began the series of investigations in acoustics, for which he is perhaps best known, and which make him decidedly the leading authority on this subject in America. . . . A man's personality penetrates into all that he does, into his writings quite as unmistakably, if less positively, than into his conversation and the atmosphere of his home. In a eulogy on Joseph Henry, just seventeen years ago, Professor Mayer said: "His best eulogy is an account of his discoveries; for a man of science, as such, lives in what he has done and not in what he has said, nor will he be remembered for what he has proposed to

do." In comparing Henry with Faraday he remarked: "Each loved science more than money, and his Creator more than either." Mayer proved himself a worthy pupil of Henry, and their friendship grew in strength until broken by the last great Destroyer. His words may now be properly applied to himself. . . . Those who were favored with his friendship need no reminder of his generosity, his ready sympathy, his quick insight and hearty appreciation, his enthusiasm verging sometimes almost upon that of boyhood.

The value of Mayer's work will be tested by time. For some parts of it he will unquestionably be long referred to as an authority by stranger as well as friend. He dwelt in an atmosphere essentially unfavorable to the spirit which directed his work, for nowhere in the world can there be found so high a degree of general civilization, conjoined with so small a degree of general appreciation of pure science, as in America. Here the man who advances theoretical science receives not a tithe of the recognition given to the inventor who puts in the market a merchantable device which pleases the multitude. We who knew Professor Mayer in his work must know him only in memory. To have had him as a co-worker and friend is now a sad pleasure, and one that nothing can take away.

Mr. E. K. Baldwin, the well-known architect, was a student at the College during the years 1852-'54. He continued his studies at Mount St. Mary's.

Mr. Thomas W. Jenkins, the esteemed chief of the old-established firm of Henry W. Jenkins & Sons, makers of elegant furniture, was a worthy student through the years 1852-'57; when in the class of Rhetoric in his last year, he received honors in two branches.

Dr. B. Bernard Brown, a prominent and successful physician, was a student during the years 1853-'58.

Mr. Richard M. McSherry, a prominent lawyer and estimable gentleman, who died a few years ago, was a student during the years 1853-'59. A few years before his death he learned that his friends wished to have him

promoted to the position of Judge. Thereupon he sent a card to the press, in which he said that he was most grateful for their kindness, that he was fully aware of the honor implied in the position of Judge, but that the office, he thought, should seek the man.

Mr. James L. Kernan, the well-known theatrical manager, was a student in 1852-'53; he has been generous in his charitable benefactions.

Mr. R. G. Harper Carroll of Howard County, brother of ex-Gov. Carroll, was a student in the years 1852-'56.

Mr. Eugene Didier, a well-known author and magazine writer, was a student in the years 1852-'54.

Mr. Joseph Jenkins, of the business firm of Michael Jenkins & Bros., was a student in 1852-'54.

Mr. William P. Myers, late of the well-known firm of Myers & Hedian, art dealers, was a student in 1852-'56.

Mr. A. Hamilton McGreevy, official of the custom-house, was a student in the years 1852-'60.

Mr. Charles J. Murphy, dealer in paints and painters' supplies, was a student in 1852-'53.

Mr. James E. Tormey, official of the Northern Central Railroad, was a student in 1852-'53.

Messrs. James and Robert Halliday, well-known florists, were students in the years 1853-'55.

Mr. William H. V. Smith, bank official, was a student 1853-'55; his son became a Jesuit priest, Professor of Chemistry in Georgetown College, and died last year.

Mr. E. K. Buchanan, lawyer and justice of the peace, was a student in 1854-'55.

Dr. Alexander Clendinen, formerly a physician in Richmond, was a student in 1854-'57.

Edward Moale, an officer of the U. S. Army, recently retired after long service, was a student in 1852-'56.

Mr. J. H. Judik, President of the Maryland National Bank, was a student in 1854-'56.

Mr. John W. Brown, druggist, was a student in 1854-1858.

Aloysius Crey, official of B. & O. Railroad, was a student in the years 1855-'60; his grandfather had a private chapel in the neighborhood of the jail, before St. John's Church was built, in which the Fathers of the College, when the latter was on Holliday street, were frequently asked to say Mass.

Mr. James W. Jenkins, of the Mt. Vernon Cotton Mills, son of Mr. James Jenkins, who was one of the first pew-holders in St. Ignatius' Church after its completion, was a student in the years 1854-'59.

Frederick May was a student in 1855-'60; after his death a costly mausoleum was erected to his memory in Bonnie Brae Cemetery. He was the son of Hon. Henry May, U. S. Senator from Maryland, the "dashing May" of the song, "Maryland, My Maryland." Frederick's brother, Mr. George May, now a prominent citizen of Baltimore, was a student a decade of years later.

Mr. William Dawson, now a prominent lawyer of Baltimore, was a student in the years 1853-'61.

Mr. William A. McSherry, engaged in real estate, was a student in the years 1857-'60; his brother, James E. McSherry, agent, was a student a decade of years later.

Mr. Frank Carlin, Auditor of the Orphans' Court, was a student in the earlier years of the College.

Mr. J. F. Dammann, a prominent business man, was a student in 1855-'58.

Mr. Henry A. Roby, a well-known architect, was a student in 1855-'57 and 1862-'63.

Messrs. William F. Brady and James E. Brady, engaged in real estate, and their brothers, sons of Mr. Hugh Brady, formerly a well-known contractor and an estimable gentleman, were students in the early years of the College.

Rev. Michael J. Byrnes, S.J., now the Minister of the College, formerly a professor in different Jesuit colleges, a man of very superior literary and poetic taste, was a student in the years 1855-'58.

Rev. John J. Ryan, S.J., a number of years Professor of the Natural Sciences at Loyola, and many years professor at Georgetown and other colleges, was a student in the years 1855-'57.

Rev. William T. Whiteford, deceased, formerly professor in different Jesuit Colleges and Vice-President of Georgetown College, was a student in 1856-'59.

Mr. Richard Wilson, bank official, was a student in 1856-'63.

Mr. Robert H. Weems was a student in the years 1858-'63; he has been in business in New York for thirty years or more, and is now business manager in Wall street for Mr. Bird S. Coler, well and favorably known in New York politics. Mr. Weems visited the College in the spring, and before going to see the new building, asked to be taken first to the haunts of his youth in the old College, and pleasantly recalled incidents of his college days.

Mr. David Hennessy, engaged successfully in real estate in St. Louis, was a student in 1859-'62.

Messrs. Charles and Walter Abell, sons of A. S. Abell, founder of the *Sun* newspaper, were students in 1859-'61; afterwards they continued their studies at Georgetown, and were graduated there.



Mr. William C. Blackburn was a student in 1859-'61: the *Sun* newspaper of April, 1902, had a paragraph about him from which we quote:

Few men have had more experience in dealing with tramps and destitute men than William C. Blackburn, who for many years has been the President and General Manager of the Free Sunday Breakfast Association. "Brother Blackburn," as he is called by the unfortunates who are the objects of his care, is no little of a wit, and at times gives utterance to a retort that is decidedly amusing, the more so because he seems unconscious of saying anything witty. A haughty gentleman who prided himself on his contempt for religion, was once introduced to him. "Brother Blackburn" had no knowledge whatever of the gentleman's views, and thinking him a friend to good works, invited him to give his aid in his missionary labors. The gentleman in his most withering manner said: "Sir, if you knew to whom you were talking, you wouldn't ask such a service." "Brother Blackburn" mildly eyed him, then in his suavest tones replied: "Oh, I have seen that worse than you are converted and work for the Lord—don't you be despondent!" The gentleman had no more to say.

If old students of this or a later period miss their names from this chronicle with regret, it is because we have not the means of recording them. *Alma Mater* cherishes all her sons, and will be pleased to receive word from them about themselves and their whereabouts.

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REMINISCENCES  
OF AN OLD STUDENT OF THE YEARS  
1852-'54.

Mr. Eugene Lemoine Didier, author and magazine writer, has kindly written the following Reminiscences of his college days:

I entered Loyola College on the day it was opened for the reception of students. As I had never studied Latin, I was placed in the second class of Rudiments. My Latin teacher was Mr. Patrick Forhan, afterwards the well beloved Father Forhan, so long identified with the Sunday-school of St. Ignatius' Church, and Prefect of Discipline of Loyola College. He impressed me as being a very zealous and able teacher, and possessed in a remarkable degree the happy faculty of winning the confidence of his pupils. Father Samuel Lilly was my teacher in Arithmetic. I remember his kind and gentle manner, after all the years that have passed since those early college days. Mr. Edward McNerhany was my French teacher the first year. Father John Early was the first President of Loyola College. To name him is to praise him for his many amiable and lovable qualities. He was the right man in the right place, being *suaviter in modo, fortiter in re*.

Among my classmates were Edward Moale, who afterwards entered the United States Army, and after a long and active service recently retired with the rank of Colonel; and Henry F. Placide, a remarkably clever and intelligent youth, who was graduated in 1858 with distinction, and was complimented by S. Teackle Wallis, Baltimore's gifted orator, who delivered the address to the graduates on that occasion. Placide attended the postgraduate course under Father Ardia, and received the degree of A.M. in 1859, on which occasion the celebrated Dr. Orestes A. Brownson was the orator. Placide, after leaving Loyola, commenced the study of law in the office of J. Mason Campbell, an eminent member of the Baltimore bar. As he grew older he displayed a fine literary taste, and no doubt had he lived would have made his mark in Law and Letters, but he died before he had completed his twenty-first year. Among other classmates who now occur to me were William P. Myers, for many years the senior partner of the well-known dealers in art, Myers and Hedian; Thomas W. Jenkins, now at the head of the firm of Henry Jenkins & Sons; Charles D. Mackenzie, who died young. These were in the class of Second Rudiments with me.

At the February examination I passed over the first class of Rudiments to that of Third Humanities. The teacher was Mr. Thomas E. Sheerin, afterwards long connected with St. Ignatius'



Church as Father Sheerin. The next year I was promoted to First Humanities; my teacher was Mr. Martin F. Morris, who later studied law, became one of the brightest members of the bar of Washington, D. C., and is now an Associate Justice of the Court of Appeals of the District of Columbia. Mr. Morris taught two classes in the same room—First and Second Humanities. The former numbered only about six students. Among them were Philip Laurensen Elder, now a merchant in Chicago; Henry A. Moale, who went into business and established the wholesale tea house of Moale & Gillet; E. Courtney Jenkins, who entered the Confederate Army, was wounded and tenderly cared for by a family in Richmond. The not uncommon result followed—he fell in love with a daughter of the house, married her, settled in Richmond, and in the course of time became the Assistant Postmaster of that city. He died while holding that position, about 1890. Edmund Carere was a particularly nice and refined student in the first class of Humanities; he left the College at an early age and went into a counting-room on the wharf. His health failing, he made a trip to Rio, but was not benefitted; and on the return voyage his condition was so desperate that the captain of the vessel put a barrel of whisky on board in which to preserve his body in case the young man died before he reached Baltimore. He arrived home alive, but died a few weeks afterwards. Frank Gibbons was also in the class of First Humanities at that time. After leaving the College he became a contractor for building Government light-houses on the Atlantic coast; he died several years ago.

Among my classmates in Second Humanities was my lifelong friend, Charles B. Tiernan, who has been for many years a member of the Baltimore bar. In 1898 Mr. Tiernan compiled an interesting genealogical work, entitled "The Tiernan Family in Maryland," embellished with rare portraits and other illustrations. Three years later—in 1901—this work was greatly enlarged and published under the title of "The Tiernan and Other Families, as Illustrated by Extracts from Works in the Public Libraries, and Original Letters and Memoranda in the Possession of Charles B. Tiernan." As the Tiernan family is related to some of the most distinguished families of Maryland and Virginia, these annals possess an interest, not only for the

families mentioned but for all who are interested in these States, as well as in the City of Baltimore. The value of the second edition of the work was greatly enhanced by a copious index.

My professor of Geometry was Father James A. Ward, who possessed in a remarkable degree the qualities which endeared him to his pupils. I recall the following who were at the College with me, although they were not classmates: Charles M. Morfit, who was graduated in 1859, studied medicine, and after receiving his diploma, secured an appointment as Surgeon in the Confederate Navy; since the Civil War he has been practising his profession in Baltimore; Michael A. Mullin, who has been a member of the Baltimore bar for thirty-five years, and served one term in the Legislature of Maryland; Dr. Claude Baxley, who, after practising his profession successfully in Baltimore, removed to Virginia; Francis A. McGirr, who became a teacher in Calvert College, Carroll County, Md.; George W. Navy, Maynard McPherson, John G. Curlett, who delivered an elegant address on "Chivalry" the year he was graduated; he studied law, but died at an early age.

In the first years of the College the morning exercises began at 9 o'clock and closed at 12.30; the afternoon session was from 2.30 to 4.30; this session was devoted to French and Greek. Commencement day was about the middle of July; I distinctly remember studying hard for the final examination one particularly hot 4th of July. The Christmas holidays began on the afternoon of Christmas Eve, and ended the day after New Year's. The 22d of February was not then a legal holiday, and the schools were closed three days only at Easter.

The old buildings on Holliday street, where Loyola College was first started, did not have the space and conveniences for a very large number of students; the rooms were small, and poorly furnished; there was no playground, no gymnasium, no stage, no Hall, no library. But from this small beginning, Loyola College has become in the course of its progressive existence the magnificent seat of learning which we have lived to witness—its halls crowded with students representing every walk of life—its schools possessing every facility for mental, moral and physical culture.

## II.

### PRESIDENTIAL TERMS OF FATHERS O'CALLAGHAN AND CIAMPI—SECOND TERM OF FATHER EARLY. 1860-'70.

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Father Clarke was succeeded as President of Loyola College in July, 1860, by Rev. Joseph O'Callaghan, S.J. The new President was a native of Massachusetts, born in April, 1824, but was proud of his Irish name and parentage. He had had ample experience as an educator at Holy Cross and Georgetown Colleges, and the College prospered under his rule.

There is a touching record in the Catalogue of 1861 of the celebration of Washington's birthday that year in the College Hall, with three addresses by students, entitled respectively, "The Counsels of Washington," "The Farewell Address of Washington," and "The Military Genius of Washington." It seems like the futile, though patriotic attempt of our modest College in this border city between the sections to avert the terrible spectre of civil war so imminent, by directing attention to the beautiful teaching and example of the incomparable "Father of His Country."

In the scholastic year 1860-'61 the Vice-President was Rev. Robert W. Brady, S.J. He is better remembered

by old students of Georgetown College before the Civil War as a man of strong character and superior ability. He was afterward made President successively of Holy Cross and Boston Colleges, in Massachusetts, and later was appointed Provincial of the Eastern Province of the Society of Jesus in the United States.

Among the instructors of the College at this time and for years afterward was Mr. A. J. Tisdall, S.J., a gentle, good, pious man; who after his ordination to the priesthood filled successfully for a decade of years the important position of Superior of the Jesuit Novitiate at Frederick, Md. He died in 1895.

The Vice-President after Father Brady was Rev. P. Forhan, S. J., Sr., who had been an instructor during the first three years of the College, and is kindly remembered by his pupils; one of them, now an able professional gentleman, has spoken of him as the strictest of teachers and the best of friends. He was a man of neat and exact scholarship. The last years of his life he had charge of the Sunday-school of St. Ignatius' Church; and how faithful he was to this duty is attested by the tablet in the lower church, erected to his memory by the children and teachers. During Father O'Callaghan's term of office also, Mr. James A. Doonan, S.J. was a professor—a man of superior talent. After his ordination as priest he held with ability, for six years, the high position of President of Georgetown University, Washington, D. C.

At the Commencement held in the College Hall, July 8th, 1862, at 4 o'clock p. m., some of the addresses were: "Dissertation on Authority," Arthur V. Milholland; "Marguerite of France," F. H. Hack; "Love of Truth," Joseph D. Sullivan; "The Struggle of Life,"

James E. Mitchell. Messrs. Milholland, Sullivan and Mitchell were graduated as Bachelors of Arts; the first named is now an esteemed member of the bar, the other two are dead.

After three years our President was transferred to the more responsible position of Superior of the Novitiate, at Frederick, Md. Father Joseph O'Callaghan may be described, without exaggeration, as a finished scholar, an accomplished gentleman and a saintly priest. His great labor during his years of office in Baltimore at the beginning of the Civil War, and afterward at Frederick, so impaired his health, especially his nervous system, that he never fully recovered. His rare qualities soon became known; and besides his duties as President of the College and Pastor of the Church, he was consulted by great numbers of persons in their doubts and troubles, either personally or by letter. It was said that the number of letters he received daily was incredible. At length, in January, 1869, while returning from the fulfilment in Rome of an important mission for his Order, he was killed in a violent storm in the middle of the Atlantic Ocean. While seated at a large table in the cabin reading his Breviary, a great wave struck the steamer, and the table fell on him and crushed in his chest. Soon afterwards a Catholic gentleman of Baltimore, warmly devoted to him, was speaking about him to the writer of this sketch, and in response to a remark that at least he died while doing a good act, said that he was always doing something good—a true and beautiful eulogy.

A portion of a letter written by Father Joseph E. Keller, S.J., of St. Louis, Mo., giving details of the tragic accident to Father O'Callaghan, may prove interesting



here. Father Keller was his companion during the voyage across the ocean, and after his return to the United States wrote in Latin for the benefit of the Jesuits on the Continent of Europe as well as of those speaking English. From this letter it will be seen that Latin, written elegantly and fluently, is still a living language at Loyola and her sister colleges.

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Ex Universitate Sti. Ludovici, Missouri, die 19 Martii, 1869.

. . . Cum Patre O'Callaghan simul iter agere constitui, meque illi socium comitemque itineris obtuli; quod ipsi gratissimum fuit. Neo-Eboracum igitur profectus, ibi hunc Patrem primo vidi, statimque amare coepi propter nativam hominis bonitatem et indolis singularem suavitatem. . . . Confectis Romae negotiis, de reditu in Americam cogitare coepimus, quamvis non sine periculo summa hieme fore navigationem probe sciremus: sed nullus erat timor; fiducia in Deum; submissio voluntati divinae. . . . Ad portum Brest profecti, die 16 Januarii, 1869, navim conscendimus *Pereire*, celeberrimam optimeque comparatam ad maris furori resistendum.

Vix ex portu soluta navis iter suum agere coeperat per undas, quum orta validissima tempestas fluctus in altum tollere et navigantibus dira parare. . . . .

Erat autem dies 21 Januarii, et fere medium iter confectum, per mare quod est inter Galliæ portus et urbem Neo-Eboracum in America, quo tendebamus. Pater O'Callaghan ad mensam sedens Officium Divinum, fortasse Vesperas dilectæ suæ Patronæ, recitabat. Ego non procul ab illo, pariter Officio vacabam.

Quæ vero deinceps acciderunt usque ad occasum ferme solis, non ex mea memoria, sed ex aliorum narratione referenda. Sic subito enim omnia evanuerunt, ut nulla rerum remanserit significatio. Nullum audiui fragorem, nullum insolitum motum navis sensi, nullum mali timorem.

Interea ipse doloribus oppressus et nescio qua membrorum lassitudine afflictus, circumspicere coepi locum in quo possem



quiescere. Et paullatim, aeger ad parietem navis sustentans gressum, ad scalam veni qua descendere possem. Sedi ibi diu in tabulatu, scalam contemplans inscius, donec cogitatio venit per illam descendendum esse ad lectulum; et ita demum inveni locum quemdam in quo forte nautae decumbere solebant; erant autem nudae tabulae pro lectis, ibique deposui aegra membra; atque ibidem fortasse mihi oculos mors clausisset, nisi quis me extraxisset ante noctem et duxisset in aliam navis partem in quam vulneratos conferre ita statuerant curandos. Ibi in sedili positus absque culcitra, vestibis ad pellem usque aquarum inundatione madefactis, noctem peregi non dormiens, sed eodem quasi somnio occupatus.

Postero vero die, quum in nosocomium illud venirent quidam ex reliquis vectoribus, rogavi quid factum esset; et prima haec vox erat: "Ubinam est Pater O'Callaghan, socius meus?" Ille autem quem interrogabam, inspiciens me, "Bene se habet," respondit breviter et abiit statim; quod mihi suspicionem mali iniecit. Alius deinde paullo post veniens, et a me compellatus iisdem verbis, manum arripuit meam medicorum more, et paullisper conticescens: "Nunc," ait, "factum audire poteris; scias igitur socium tuum heri aquarum pondere et ruinarum cumulo oppressum occidisse."

Composita igitur aliquo modo mente, intellexi demum quae nobis acciderant: montes scilicet aquarum, simul concurrentes, quasi in murum altissimum surgentes, in navim praecipites sese dederant immenso pondere; tectum et parietem ruperant, oppresserant quos obvios ex vectoribus habuere. Patri O'Callaghan avulsa e tabulatu mensa pectus infregerat et aquae pondus dorsi spinam diviserat, qui proinde sine sensu, sine dolore e vivis excessisse credendus est, et continuo a laudibus divinis in navi canendis ad laudes inter angelos concinendas transiisse.

Omnium servus in Christo,

JOSEPHUS E. KELLER,  
Soc. Jesu.

Translation in Full of the Account of Father O'Callaghan's  
Death from Father Keller's Letter.

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ST. LOUIS UNIVERSITY, MISSOURI, March 19th, 1869.

. . . I resolved to travel in company with Father O'Callaghan, and offered myself to him as a travelling companion, to which he gave a ready and cheerful assent. Arriving in New York, I there first saw this Father, and was at once drawn to him by his native goodness and rare suavity of disposition. . . . After transacting our business in Rome we began to think of returning to America, although we knew well that a sea-voyage in mid-winter would be attended with the gravest danger. And I remember how we talked this over between ourselves; but with trust in God and resignation to His divine will we had no fear. On this we finally agreed: that if God wished us in the depths of the sea, in obedience to His will to the depths of the sea would we go willingly.

After arriving at the harbor of Brest we went aboard the *Pereire*, January 16, 1869, a steamship very well known, and so built as to be able to withstand the fullest fury of the ocean.

Scarce had the ship left port and begun its passage through the waves, when a violent storm arose, raised the waves high and filled the passengers with dire forebodings. But the brave ship, fearing neither the force of the wind nor the rage of the sea, pursued its onward course for five days, until, as the storm constantly increased and the sea was more furiously agitated, we were obliged to slacken our speed somewhat and yield to the elements.

It was now the 21st of January, and we were about half-way between the ports of France and New York City, our destination. There is a stretch of sea there, through about ten degrees of longitude, which is noted for shipwrecks, and from sad experience, much dreaded by sailors. In that place the sea was so tossed by contrary winds that nothing but foam could be seen. The waves, high as mountains, approached each other from opposite directions like armies in battle, and seemed to form walls of water, not standing, but walking over the sea in a terrifying manner. Our captain then reflecting on all this,

saw the danger, and believing it the part of prudence to yield to the storm, gave orders that the vessel should use only steam enough to enable it to be governed; and the wise captain is deserving of all praise. It was this management that made it possible to save the ship from sinking entirely, but not to avert every calamity.

A sailor, the first victim, fell from the mast in the morning, broke his neck and died instantly. When Father O'Callaghan heard of the occurrence he went to the help of the dying man, but finding him dead, returned sadly to tell me of the accident, and remarked how strange it seemed that the feast-day of St. Agnes should be so different from the spirit and character of the saint herself. "She was so amiable, sweet and gentle," he said, "while this day sacred to her is so wild and fiercely threatening." And this festival day of his Patroness was to be his last on earth; the celebration of it begun by him here was continued, we have every reason to hope, in heaven.

Some hours had passed since the accident to the sailor above mentioned, and it was now past three in the afternoon. We were then sitting in the dining saloon, which served also as a place of recreation, where the passengers would spend their time in conversation, reading or playing some game. Father O'Callaghan, seated at the table, was saying the Divine Office, possibly Vespers of his beloved Patroness. I was also saying my Office near him, leaning to one side and resting my elbow on the stationary seat, on account of the violent rocking of the steamer. About ten others were scattered through the saloon, while many had gone below and lay in their berths sea-sick.

What happened afterwards until about sundown I must tell, not from my remembrance, but from the accounts of others; for everything vanished suddenly from my consciousness, and no impression remains. I heard no noise and felt no unusual motion of the ship, no fear of harm.

Meanwhile I began to look around for some place in which to rest, as I was troubled with sadness and tired and worn in body. And sick as I was, steadying myself against the side of the vessel, I gradually came to the top of the stairs in order to go below. I sat there long on the floor vacantly looking at the stairs, until the thought came to go down to my berth; and so

at last I found a place where the sailors were used to stretch themselves. There, on the bare boards as a couch, I laid my sick and weary limbs; and there, perhaps, I would have closed my eyes in death if some one had not rescued me before night and taken me to another part of the ship where they had arranged to care for the wounded. There on a seat, without mattress or pillow, with clothes drenched with water to the skin, I passed the night, not in sleep, but in a sort of dream.

The next day, when some of the other passengers came into the hospital, I inquired what had happened, and my first words were: "Where is Father O'Callaghan, my companion?" The one whom I questioned looked at me and replied briefly: "He is well," and then went away abruptly, which made me suspect something wrong.

Another came soon after, and, questioned by me in the same words, took my hand as a physician would, and after a short silence said: "Now you can bear the truth—your companion was killed yesterday by the force of the waves and the destruction caused by them." With tears I said, "At least tell the captain to keep the body till we get to shore." He answered, "Alas! you ask too late—he is already buried in the sea." Then I became unable to listen to or say anything more, but covered my head and gave way to my grief by shedding tears.

At length, when my mind had become somewhat calm, I learned what had happened to us. Waves like mountains, rushing together and rising like a high wall, had burst upon our ship with enormous force, had broken through the sides and roof of the cabin, and crushed any of the passengers who came in their way. Three sailors were swept from the vessel into the sea and lost. A girl had her neck broken and died.

The table at which Father O'Callaghan was seated was wrenched from the floor and crushed his chest, and the force of the wave broke his back; so that, as we may believe, he passed from life unconscious and without pain, and from the recital of the divine praises in the ship, went straightway to sing them with the angels.

Besides, I learned that a young man who had been injured, died during the night in a corner to which he had gone; that fourteen others lay wounded in different parts of the vessel;

that the steamer itself had been nearly full of water and in imminent danger of sinking, and therefore had turned its battered prow from the opposing waves, and was now returning to France with all rapidity.

But already the sea was calmer, as if appeased by the victims it had taken, and the storm had spent its force and ceased its fury, so that our course was favorable, and on the fifth day after our calamity we reached the French city of Havre.

Meantime all that happened amongst us needs but a few words to tell. And first of all, the perversity of some men is amazing, that amid the common danger of all, in the very face of death, they should dare to disgrace themselves by crime. I refer to the fact that some one was shameless enough to search the clothes of our dead Father and steal his money, his watch, papers and keys.

At length, after three days, cheerless and alone, I became a passenger on another steamer, to begin another voyage on the ocean.

So, bidding a sad farewell and invoking a blessing from God on all who had shown me hospitality so kindly, we left port, and with better fortune, though through some storms and with some alarms, after thirteen days we landed in New York.

The servant of all in Christ,

JOSEPH E. KELLER,  
Society of Jesus.

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And now an event of moment is to be recorded, the beginning of the intertwining of the important office of Provincial with the history of the College.

In the first year of Father O'Callaghan's term of office Rev. Burchard Villiger, S.J., Provincial of the Maryland Province, removed his residence from Georgetown College to Loyola, where the Provincials continued to reside for twenty years. Father Villiger was succeeded on the 19th of April, 1861, by Father Angelo Paresce, who was installed as Provincial at the dinner



of the Fathers at midday; and by a singular coincidence, later the same day took place the first bloodshed of the Civil War, when a regiment of Massachusetts soldiers, while passing through Baltimore on their way to the seat of war, were assaulted by a violent mob of sympathizers with the South. This point of history, perhaps, were not worthy of being recalled if it had not so beautiful a sequel in the reparation of the wrong done. Nearly forty years afterwards, during the late Spanish War, the same regiment, though not the same men, when passing through our city in response to the President's call to arms, were received with every mark of cordial welcome—were supplied with dainty refreshments and pelted with flowers by the ladies. To these kind attentions they responded through their band, when it played the stirring air of "Maryland, My Maryland!"

Father Paresce during his term of office built Woodstock College, of which he became the first Rector when it was opened in September, 1869. He was succeeded as Provincial in August, 1869, by Father Joseph E. Keller, of St. Louis, the same who had been Father O'Callaghan's devoted companion during his fatal voyage across the Atlantic. He was favorably known at Loyola during the eight years of his administration. Father Robert Brady was installed at Loyola as the next Provincial in May, 1877, and he resided here until 1880, when he was obliged to remove his residence to St. Francis Xavier's College, New York City, where the Provincials have since continued to reside.

To Father O'Callaghan's place in Baltimore succeeded Rev. Antony Ciampi, S.J., who was installed as President in September, 1863. He was of a distin-





REV. ANTONY CIAMPI, S.J.



guished Roman family, and left his native Italy in his youth, in order to give to our own country the benefit of his rare classical scholarship, his mildness and skill in the direction of consciences, and other admirable attainments. He died at Gonzaga College, Washington, in November, 1893, aged 77 years.

For four years, during Father Ciampi's term of office and afterwards, Rev. James Tehan, S.J., was Vice-President and Prefect of Schools; and by his energy and zeal he contributed much to the prosperity of the College at that time. Previously, during the years 1856-'58, he had been Professor of the second and first classes of Humanities; and he is remembered by his scholars as a man of blunt honesty, kind of heart and sincerely devoted to their true interests. He was also known as a wise and sympathetic director of consciences in the confessional. He died at the Jesuit church in Providence, R. I., in October, 1879, at the age of 53. He was a native of Frederick, Md. Two brothers of his were also members of the Society of Jesus.

For several years at this period Messrs. Jeremiah O'Connor and Patrick H. Toner, S.J., were the popular and talented Professors of Classics, Literature and Mathematics. Mr. O'Connor was also director of the Dramatic Association of the students, and through his fine taste and untiring labor they were enabled to present many plays in an admirable manner. After his ordination as priest he was made President of the College in Boston, and was Pastor of the Church at Eighty-fourth street and Park avenue, New York, at the time of his death, which took place in February, 1891, at the age of 50. Father Toner was afterwards Vice-President of Woodstock College, and subsequently Pastor of St. Joseph's Church,

Providence, R. I., in which office he died, January, 1887, at the age of 46.

At the annual Commencement, July 6th, 1864, some of the addresses were: "The Late Archbishop of Baltimore," (F. P. Kenrick), Henry J. Shandelle; "Death on the Battle-Field," F. H. Hack; "Immortality of the Soul," Robert K. Wilson; "The Atmosphere," Thomas A. Wilson; "Fame," Thomas E. Brady. Four students received the degree of Bachelor of Arts, among them Thomas E. Brady, now a member of the legal profession in the city, and Robert K. and Thomas A. Wilson, brokers in stocks and bonds.

Of the annual Commencement held July 3d, 1866, the Baltimore press of the next day gave the following account:

This popular and flourishing institution of learning (Loyola College), under the direction of the Jesuit Fathers, held its fourteenth annual Commencement at the Monumental Assembly Rooms, St. Paul and Centre streets, yesterday morning, and was largely attended by the friends of the students. . . . The front part of the Hall was occupied by the students to the number of 160. The essays of the students were generally of a creditable character, and evidenced the encouraging degree of mental culture they had attained under their teachers. Some of the pieces spoken were: "Wakeful Present and Dreamy Future," I. R. Baxley; "Shakespeare and Sheridan Knowles," F. H. Hack; "The College Boy," William A. Aiken. After this a lengthy and learned essay on "The Study of the Ancient Classics" was delivered by the Rev. Charles F. King, S.J., Professor of Rhetoric.

In the summer of 1866 Rev. John Early, S.J., as if his superiors had a presentiment that only a few years more of his life remained, was called once more, at a critical period in its history, to preside over the institu-

tion which he had founded. The College enjoyed renewed prosperity under his government; while for some years no student had received the degree of A.B., in course, now, during his administration of four years, three classes continued their course to completion and the reception of that degree.

The Dramatic Association of the students, having for its object to exhibit the beauties of the legitimate drama, and to give a training in elocution to the performers, gave some admirable performances during his term of office. Friends of the College of that date will remember the simple, beautiful, very able acting of Mr. Frederick Hack above all others; who, however, on the completion of his course directed his efforts toward becoming a successful practical lawyer.

The Loyola Dramatic Association was formed in April, 1865, having as its first director Mr. Daniel Ford, S.J., an instructor at the College that year. He was a native of Lowell, Mass., and is remembered as a very estimable and talented young man, remarkable for superior literary and dramatic taste and skill in elocution. Consumption, however, claimed him as its own and obliged him to seek the milder climate of California, where he died at Santa Clara College, in October, 1870, at the age of 36.

At the annual Commencement, July 5, 1865, the Association presented Cardinal Wiseman's Play, "The Hidden Gem," and after it the Trial Scene from the "Merchant of Venice." On December 26 and 29, 1865, they rendered the great play of "Hamlet," with Mr. Frederick H. Hack as the star character. On June 28 and July 5, 1866, was rendered Bulwer's "Richelieu," with Mr. Walter E. McCann in the character of the

great Cardinal. On December 26, 1866, the student players presented the tragedy of "Sedecias, or the Last King of Judah," with Mr. W. E. McCann in the character of Sedecias; and they relieved the gravity of the tragedy by giving "Handy Andy" as an after-piece.

Just a year afterward, December 26, 1867, they rendered Shakespeare's "Julius Cæsar" with great eclat, followed by the comic afterpiece, "A Day after the Fair." In June, 1868, was twice presented Shakespeare's "Richard the Third," with Mr. F. H. Hack most impressive in the character of Richard. On May 17, 1869, they presented two comedies, "The White Horse of the Peppers" and "Deaf as a Post;" and on May 19, three more risible plays, one of them entitled "Mesmerism," another, "The Man with the Carpet-Bag." As they announced in their program, they hoped that after four years in the classic lands of tragedy, an excursion into the ever pleasing haunts of merriment would prove healthful to themselves and meet with the approbation of their friends at home. Judging from the newspaper notices, the students of those distant years were as worthy of praise in their dramatic performances as they are remembered to have been during the last ten years of our half-century. Some quotations from those notices, it is thought, will prove interesting. The following appeared after the performance of "Hamlet":

Shortly after the opening of the College doors, every available seat was occupied and the Hall filled to its utmost capacity with an intelligent and appreciative audience. After several appropriate airs by the orchestra, the scenic veil was removed from the eyes of the impatient, and a hearty round of applause greeted Mr. F. H. Hack, as the "Melancholy Dane," standing pensively at his uncle's court. Our young artist seems to have



borne in mind throughout the play that the nearer acting approaches nature, the greater will be the effect. We have witnessed several amateur attempts at "Hamlet," but never any to surpass that of Mr. Hack. W. E. McCann's "Ghost" was very impressive, and the buzz of approbation was distinctly heard on all sides. "King Claudius," by I. R. Baxley, was performed in a most praiseworthy manner, especially the Prayer Scene. This role was not excelled by any other in the caste. There was an unfortunate contretemps of laughter by the juveniles at the appearance of the grave-diggers, which interfered with the effect of Mr. R. Hamilton's excellent performance.

The following appeared after the presentation of "Sedecias:"

The play "Sedecias" was done excellently. The leading role was assumed by W. E. McCann, who made as much of the part as its scope permitted. W. J. Taylor appeared as "Nebuchodonosor," and was successful in its rendition, as was F. X. Jenkins in his performance of "Elmero." "Jeremias," by A. A. Prevost, showed careful study and an excellent idea of the character. The remaining characters were executed in a most commendable manner. "Handy Andy," the concluding piece, went off with as much eclat as its predecessor. George H. Fox, in the role of "the good-natured but blundering Irishman," kept the audience in a constant roar, and we take great pleasure in congratulating him upon his eminent success.

*Southern Society*, a literary journal, had the following on the performance of "Julius Cæsar:"

I hope a few remarks about the Christmas dramatic entertainments at Loyola College may not be unacceptable. At first we were afraid the young gentlemen had been too ambitious in attempting so difficult a play as "Julius Cæsar;" but this fear was dispelled before the end of the first act. The characters were cast with a skill and judgment which might be imitated by the managers of public theatres. The part of "Julius Cæsar," by Mr. W. J. Taylor, was well sustained. Mr. I. R. Baxley, as "Brutus," displayed a very good conception of that

character. Undoubtedly the star of the evening was Mr. F. H. Hack, as "Mark Antony." His acting exhibited a careful study and finish, and the famous oration over the body of Cæsar was admirably delivered . . . The College Hall has been permanently transformed into a mimic theatre, with stage, scenery, curtains, footlights, etc. The Loyola Dramatic Club has been in existence only a few years; but the excellent training of the young gentlemen reflects great credit upon the professor to whose careful management and untiring exertions a great part of the success is due.

The following notice appeared after the performance of "Richard III.:"

The performance of "Richard III.," by the Dramatic Club of Loyola College was a decided success. All of the appointments would do credit to any of our public theatres. The principal performers did remarkably well. Mr. F. H. Hack, as "Richard," displayed a just conception of the character of Shakespeare's monstrous hero. His finished declamation, his gestures, his expression, his whole action evinced a close study of the part, extraordinary in one so young. Messrs. I. R. Baxley as "Richmond," J. P. Van Bibber as "Buckingham," H. M. Russell as "Henry VI.," and F. X. Jenkins as "Lord Stanley," deserve particular mention for the excellence which they displayed in their several parts; while the Masters J. B. and H. St. A. O'Neill, as the young Princes, by their affecting naturalness of manner and sad fate, drew sympathetic tears from several of the more tender-hearted of the audience. The pretty little theatre was filled to its utmost capacity by the relations and friends of the performers, who manifested their approbation by showering bouquets upon the most deserving.

After a dramatic performance at Loyola in more recent years, a press account spoke as follows:

The old Jesuit colleges on the continent, as scholars say, were remarkable for the thorough education given. In scholarship, in oratory and in the sciences, their students were the leaders. The names of Bossuet, Francis de Sales, Bourdaloue, Segneri,

and of O'Connell, Shiel, Meagher and Lowe in more recent times, are ample proof that in oratory the Jesuits and their pupils excelled. Many have essayed to account for this supremacy in oratorical power. The reason is found in the excellent course of poetry, rhetoric and philosophy afforded in the Jesuit course which has to be made by all. But some may inquire about the finished and unrivalled delivery that was so noticeable in the orators just mentioned. We think that it was the stage that gave this excellence; for in the Jesuit colleges from the beginning plays were given two or three times a year, and a new school of acting was developed. Rant was done away with, and naturalness took its place. In more modern times the Drama has not been neglected in Jesuit colleges; and their plays have not unfrequently attracted great attention, and have been regarded as of a high order. We are pleased to hear that there is a regular course in declamation in the College and a flourishing Debating Society, which will soon give another public debate on a popular subject. These debates in the past have been of a superior kind.

Give, indeed, its due meed of praise to everything; but perhaps this notice bestows too much praise upon the dramatic stage when it seems to say that from it alone can come such finished and unrivalled oratorical delivery as was possessed by the eminent men named.

The following will be considered a pretty incident of the Loyola Dramatic Association. In October, 1867, the members by a unanimous vote elected Mr. Edwin Booth, the great actor and a Baltimorean, an honorary member. On being informed of his election, he wrote the following graceful reply:

PITTSBURG, October 7th, 1867.

DEAR SIR: But for the accident which prevented me from using the pen, I should have acknowledged the honor you have conferred on me ere I quitted Baltimore. I hope it is not now too late to thank you and the gentlemen of the Loyola Dramatic Club for this most gratifying token of their esteem, and

to assure you that it will incite me to renewed endeavors in my difficult task. Trusting that you will pardon my delay and the brevity of this epistle,

I am, with great respect,  
Very truly your obedient servant,  
EDWIN BOOTH.

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It has always been a custom at the College that at the end of each month there should be a reading before all the students of the marks of merit given in each class during the past month, followed by a bestowal of testimonials of excellence on the most deserving. About the time of Father Early's second appointment, a laudable feature was added to this monthly exercise, that of having a few of the best compositions of the students in prose or verse read in public by the writers.

At the annual Commencement, held in the Monumental Assembly Rooms, July 1, 1867, some of the addresses were: "The Atlantic Cable," William A. Aiken; "Public Opinion," Thomas Brand; "Trust to the Future," Winfield Taylor. "At this Commencement," says the *Catholic Mirror* in its next issue, "William P. Preston, Esq., delivered the address to the students, which was characterized by acute thought couched in beautiful language, and delivered with fine effect." Mr. Preston was one of the most distinguished lawyers of the city at that time.

At the annual Commencement held July 1st, 1868, at the New Assembly Rooms, some of the addresses were: "Epic Poetry," Richard C. Hamilton; "Different Phases of Genius," I. R. Baxley; "Humorous Writing," John A. McCambridge; "Harmony of the Universe," John P. Van Bibber. The address to the students was by James F. McLaughlin, Esq., now of New York, author of

"College Days at Georgetown," a book which appeared a few years ago and was received with great favor. At this Commencement degrees were conferred in course for the first time in four years. Six students became Bachelors of Arts, among them Mr. Frederick H. Hack, now a member of the bar, Mr. John P. Piquette, a skilled pharmacist and member of the able Faculty of the Maryland College of Pharmacy, and Mr. Isaac R. Baxley of California, engaged in literary pursuits and the author of two volumes of poetry. Mr. Hack received the gold medal in Rational Philosophy, Mr. Piquette in Natural Philosophy, and Mr. Baxley received honors in Chemistry.

At the Commencement, July 1st, 1869, in the College Hall, some of the addresses were: "The Poetry of Science," William A. Aiken; "Burial at Sea," (in memory of Rev. Joseph O'Callaghan, S. J.), Goodwin H. Williams; "Political Ambition," Thomas M. Williams; "The Nineteenth Century," Thomas J. Brand. Mr. T. W. M. Marshall, the distinguished English writer, author of "Christian Missions," "Comedy of Convocation" and "My Clerical Friends," was present at the exercises and expressed great admiration to Father Early at the maturity and culture shown in the addresses of the young men, especially in that of Mr. Brand, who received the degree of A. B., and who died many years ago. Four others received the same degree, among them Mr. Wm. Aiken, the distinguished engineer who has at present the very responsible duty of examining all the materials to be used in the making of the great tunnel under New York City, and deciding as to their fitness or unfitness; Mr. Thomas Williams, a lawyer, living in New York many years; and Dr. Francis Murphy, a veteran physician.



At the Commencement, July 1st, 1870, in the College Hall, some of the addresses were: "Existence of the Deity," Lloyd W. Williams; "Public Distinctions," Ambrose L. Sappington; "Man's Immortality," Augustine D. Wagner; "Physical Science," Ernest A. Hoen. The address to the students was by A. Leo Knott, Esq. We quote from the lengthy notice in the *Catholic Mirror*:

The Hall was tastefully decorated with flags and festoons of evergreen, together with well chosen mottoes from the Latin classical authors. Right Rev. Bishop Thomas Foley of Chicago, accompanied by his brother, Rev. John Foley, arrived after the exercises had somewhat progressed, and as a natural consequence of his popularity among the Catholics of his native city, was greeted with hearty applause upon his entrance. The subjects of "The Existence of the Deity" and "Man's Immortality" were well treated, the compositions displaying an Aristotelian accuracy of reasoning, united with a Platonic ease and elegance of style. "Public Distinctions" was a well written piece, and contained some wholesome advice to our people regarding the choice of their public servants. The claims of "Physical Science" were well, and in parts eloquently vindicated by Mr. Hoen, while he at the same time conceded the superiority of the sciences of the soul and of God, and of man's duty toward Him. The general delivery of the speakers was much to be commended, while the exercises as a whole were of a solid character, free from anything flimsy, and indicative of the substantial worth of the College. At the conclusion of the students' addresses Mr. A. Leo Knott, State's Attorney, ascended the stage and delivered an address to the students, especially to those about to be graduated. He said that the present occasion recalled vividly to his memory his own college days, and that he remembered especially with tender emotion the day on which he stood on the line separating college life from the great world. He doubted not that the students of Loyola College had been abundantly furnished with wise and holy counsels to guide their lives and direct their conduct, inculcated by the precept and still



more by the practice of their professors, the sons of Loyola. But he ventured to take for the subject of the few remarks which he proposed to make, the necessity of always acting from a sense of duty, something which is, alas, too little thought of by the world now-a-days. The great talk of every one is about rights—even Red Cloud and his brother chiefs come from the Far West to see their Great Father in Washington, and to demand what they consider their right of horses, powder and fire-water. Duty is not thought of any more. In the course of his remarks he alluded in beautiful terms to the example of unflinching adherence to duty, even when not imperative, given by that physician of Europe who, when the plague was carrying off hundreds and thousands of his fellow men, and baffled the utmost skill of the physicians, shut himself up with the prospect of certain death, to dissect the pestilential corpses, and acquire information which might enable his fellow physicians to stay the dreadful scourge. But we cannot give a worthy representation of Mr. Knott's excellent address. At its conclusion the degree of Bachelor of Arts was conferred, through the hands of Bishop Foley, on Messrs. Hoen, Sappington, Williams and Wagner. The College now numbers eighteen years of existence; and considering that during that time it has educated many of the most promising young men of our city, engaged in professional and business pursuits, some of whom have attained considerable distinction, we cannot but wish it a heartfelt God-speed in its career of usefulness.

Mr. Ernest Hoen, of the graduates of this year, is now the agent in Richmond of the well-known Baltimore firm of lithographers.

In July, 1870, after four years of presidency, Father Early was sent, as happened to him before, to relieve Rev. Bernard Maguire, S.J., in the government of Georgetown College, D. C. In that duty he passed the last two or three years of his life; and he now rests in the tasteful little cemetery of the College, near the grave of Father Maguire, with whom alternately for twenty years he guided so well the destinies of that venerable institution. Father Early was a native of Ireland, but

had been in the United States since his youth. He was conscientious, broad-minded, dignified and of impressive presence. He had so remarkable an administrative talent that since he was a young priest until his death, about twenty-five years, he was, with the exception of one or two years, constantly Rector either of Holy Cross College in Massachusetts, or of Loyola College or Georgetown College. He was a man of kind heart and great charity, especially to those in distress. He loved a pleasant jest; but when something serious was in question, he could be serious and decisive in word and action. The last months of his life, being unable to say Mass on account of his ailments, he would often hear Mass in the sacristy of the College Chapel, and, attracting as little attention as possible, would devoutly receive Communion. So it was in other instances: his humility led him to conceal his virtues, so that they were known only to God and those mayhap who were intimately associated with him. What better could be told about him in parting, than the story of the poor servant girl who, probably after experiencing his kindness, wished after his death to give one hundred dollars from her hard earnings for Masses for Father Early's eternal rest. In speaking of him, we are reminded of several Fathers who were associated with him at the College.

During the years 1863-'70 Loyola College was the home of Rev. Michael O'Connor, S.J.; it often profited by his advice, and sometimes he took part in the examination of the higher classes. After having founded the two dioceses of Pittsburg and Erie, and after having been the revered and beloved Bishop of one or the other for seventeen years, in 1860 with the Pope's permission, on



RT. REV. MICHAEL O'CONNOR, S.J.



account of broken health, he laid down his episcopal charge and became a simple member of the Society of Jesus. He was a man of profound and almost universal learning, and yet was as simple and docile as a child. He was once cited before a committee of the Legislature of Pennsylvania to give some special information, and unconsciously made himself known as a master in every kind of law. Though in his youth he had probably a poor course in Natural Philosophy, or none at all, yet when he was called on to question the students at their examinations he manifested a clear insight into it. Once, when asked how amid his ecclesiastical occupations he had obtained that knowledge, his only answer was that he had "picked it up." He told how, when he was crossing the Atlantic between 1840-'50, he happened to have as a fellow-passenger S. F. B. Morse, who explained to him his telegraph, which he was then endeavoring to perfect; and how he gave the great inventor every encouragement in his power, and thus contributed to the success of the world's greatest invention.

He was above all an eminent theologian; and when the Bishops of the world were assembled in Rome, in 1854, for the definition of the dogma of the Immaculate Conception of the Blessed Virgin, Cardinal Wiseman said that the most learned among them was Bishop O'Connor, of Pittsburg. During the years of the Civil War, through his personal friendship with some of the highest officials of the Government, he did much in the interest of peace and lenity. When it was proposed to purchase the Universalist Church, on the corner of Pleasant and Calvert streets, and to dedicate it as St. Francis Xavier's Church, for the Catholic colored people of Baltimore, which it is now, he went from church to church and

received into his own hand the money of those who contributed for that purpose. When he died, in 1872, at Woodstock College, he left behind him the reputation of a man of saintly life.

In 1888, Rev. Edward J. Sourin, S.J. died at Loyola College; he had been for many years one of the priests of the College, and formerly Vice-President and Professor of French. In 1855, being already advanced in years, and one of the most distinguished priests in the diocese of Philadelphia and its Vicar-General, he resigned that dignity and entered the Society of Jesus in the small city of Frederick, Maryland. He was a man of rare scholarly attainments, and an elegant writer and eloquent speaker before the infirmities of age came upon him; yet his great delight was to minister to the needs of the colored people, the poor, and the prisoners in the jail or penitentiary. He lived many years in Frederick, where his labor could be easily limited; and the reason why his Superiors placed him there was, that at Loyola College his want of thought about himself and his charitable willingness to answer the calls of all who sought his services, made endless labor for him, which his health could not have borne. Even when he was confined to his sick-room at the College before his death, his desire to do good was still gratified when he was called on to give solemnly his judgment of the virtues of Bishop Neumann, of Philadelphia, with a view to the latter's beatification.

Rev. James Ward, S.J. is pleasantly remembered by many old students of the College and parishioners of the Church. He was the amiable Vice-President or Prefect of Schools of the first years of the College, as well as of later years, who in the class-room or in his own simple



room made college attractive to the boys by his pleasant smile and kind, jocose words; he was the gentle confessor who never repelled. The concise Greek Grammar of which he was the author, arranged, as the title-page says, for the students of Loyola College, was a boon to many a beginner in Greek, and should not have been allowed to go out of print. He died in a happy old age at Georgetown College, in April, 1895, after having held for many years of his life the important position of Rector of the Jesuit community at Frederick. He was at Loyola during the years 1852-'57, again in 1877-'79, and finally in 1882-'84; he was Professor of Natural Science during the first years of the College.

To old students of Father Early's time the memory will not fail to come also of Rev. Charles King, S.J., at different times Vice-President, Prefect of Schools, and Professor of Rhetoric and Poetry. He was a man of gentle and amiable character, of refined and sensitive temperament, of pleasant address. He was an excellent literary and classical scholar and a master of choice English; a very good preacher—calm, neat, clear and distinct; and especially had he the gift of preaching well on the Mother of God, and exciting warm Catholic devotion to her in the hearts of the students. He was known also as an instructive and interesting popular lecturer; and as he was a cultivated musician, it was an aid to devotion as well as a refined pleasure to hear him sing Mass, while it would be a special treat to a refined company to hear him sing one of the soul-inspiring popular melodies. But consumption seized on his lungs and claimed him as its own. While he was giving a Mission to the people in Pennsylvania he was taken with his death-sickness and died there in March, 1870, at the age of 52, in most

edifying religious sentiments. He had been at Loyola during the years 1855-'70.

If in this humble history we cannot commemorate all the good men who lived at Loyola as members of the Faculty or professors, but must omit mention of many, this should not be attributed to want of regard for them or of appreciation of their worth. The Church loves and honors all her saints, and yet a limited number only are commemorated in her Office through the year—many are necessarily omitted.



REV. JAMES WARD, S.J.



### III.

#### OLD STUDENTS DURING THE DECADE 1860-'70.

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The following are some of whom we have information:

Mr. Walter E. McCann, a well-known author and journalist, was a student during the years 1856-'65.

Mr. Edmund Barroll, agent, was a student during the years 1856-'61.

Mr. Frederick Cook, a prominent member of the bar, was a student during the years 1858-'65.

Mr. William H. Appold, merchant, was a student in 1860-'63.

Mr. Thomas S. Curlett, brother of John G. Curlett, was a student during the years 1860-'64.

Mr. J. Vansant McNeal, treasurer of the Baltimore and Ohio Railroad, was a student in 1860-'63; his son, Mr. J. Preston McNeal, was graduated at Loyola as A.B. in 1898, and is now a Baltimore and Ohio Railroad official.

Dr. J. Carroll Monmonier, a prominent and esteemed physician at Franklinton, in the suburbs, was a student in 1860-'62.

Mr. William Zimmerman, engaged in business, was a student in 1856-'61.

Mr. Chauncey Brooks, in business, was a student in 1861-'62.

Mr. John A. Kerney, in business, was a student in 1861-'64.

Messrs. D. and J. Broderick, prominent and esteemed business men, were students respectively in 1862-'67 and 1868-'70.

Mr. Jos. M. Dreisch, in business, was a student in 1862-'64.

Mr. Robert H. Jenkins, of the wholesale firm of Edward Jenkins & Sons, was a student in 1856-'64.

Mr. Adolphe Prevost, superintendent, was a student in 1862-'67.

Rev. Henry Shandelle, S.J., professor at Georgetown University, D. C., and formerly professor at Loyola several years between 1880 and 1887, was a student in 1862-'65.

Mr. Herbert W. Anderson, in business, was a student in 1863-'66.

Rev. Jerome Daugherty, S.J., now holding the distinguished position of Rector of Georgetown University, and who was a professor at Loyola in 1884-'85, was a student in 1863-'65.

Dr. Adolphe G. Hoen, physician of Waverly, was a student in 1863-'66.

Mr. Francis X. Jenkins, in business, was a student in 1863-'69.

Mr. Fielding H. Lucas, city official, was a student in 1863-'68.

Dr. H. Clinton McSherry, a well-known and eminent physician, was a student in 1863-'67.

Mr. John R. Ross, lawyer, was a student in 1863-'64.

Mr. Henry Bach, merchant, was a student in 1863-'65.

Mr. G. Allen McSherry, of the bar, was a student in 1864-'68.



Mr. George G. Atkinson, in business, was a student in 1863-'69.

Mr. Wilson Carr, engaged in insurance, was a student in 1865-'68.

Mr. Josias J. George, in business, was a student in 1865-'66.

Mr. G. Frank Gibney, in business, was a student in 1865-'66.

Mr. Edward A. Griffith, manufacturer, was a student in 1864-'70.

Dr. Charles Grindall, a well-known dentist, retired, and founder of the gold medal for the class of Philosophy, was a student in 1865-'67.

Mr. Frank Koons, Custom House official, was a student in 1865-'66.

Mr. Edward Oppenheimer, merchant, was a student in 1865-'69.

Messrs. Hugh and John Sisson, proprietors of the old-established marble and monument works, were students respectively in 1865-'70 and 1867-'72.

Mr. Harry A. Wroth, Chamber of Commerce, was a student in 1865-'67.

Mr. Robert F. Brent, lawyer, was a student in 1866-1867.

Mr. Frank Gosnell, lawyer, was a student in 1866-'69.

Mr. Joseph R. Degenhardt, inspector, was a student in 1866-'71.

Rev. W. S. Caughey, the esteemed Pastor of St. Stephen's Church, Washington, was a student during the years 1866-'74.

Mr. Edward J. Stork, real estate, was a student in 1866-'69.

Mr. Wm. G. Weld, lawyer, was a student in 1866-'69.

Dr. Jacob Arnold, physician in California, was a student in 1865-'71.

Rev. Francis Barnum, S.J., son of the former proprietor of Barnum's Hotel, was a student in 1864-'68; after his ordination as priest he was a missionary in Alaska for several years amid great hardships; since his return to the United States he has published a dictionary and grammar of Alaskan languages.

Rev. John D. Boland, Pastor of St. Vincent's Church, North Front street, was a student in 1867-'70.

Rev. Edward X. Fink, S.J., Rector of St. Aloysius' Church and Gonzaga College, Washington, was a student in 1866-'72; he was afterwards graduated at Georgetown.

Mr. J. Stanley Fink, his brother, a well-known merchant, was a student in 1867-'75.

Rev. Peter Manning, Pastor of St. Andrew's Church, was a student in 1867-'68.

Rev. Joseph I. Ziegler, S.J., now Professor of the Freshman class at Loyola, and previously many years professor at Fordham College and other Jesuit colleges, was a student in 1866-'69.

Rev. Raphael V. O'Connell, S.J., professor in St. Joseph's College, Philadelphia, and formerly a professor for many years in other Jesuit colleges, was a student in 1869-'70.

Dr. Claude Van Bibber, a well-known physician, was a student in 1865-'68; he was afterwards graduated at Georgetown.

Mr. Henry Russell, a lawyer in West Virginia, was a student in 1866-'68; he was afterwards graduated at Georgetown.

Mr. William S. Myer, post-office official, was a student in 1864-'69.

Mr. Alphonsus L. Jenkins, in business, was a student during the years 1865-'69.

Messrs. F. William and Ignatius M. Dammann, in business, were students in the years 1868-'72.

Mr. Bernard J. Broadbent, in business, was a student during the years 1869-'77.

Mr. Henry Walters, owner of the well-known art gallery on Mt. Vernon Place, was a student in 1867-'68; he took part in a couple of performances by the Dramatic Association of the students, and attained the highest grade of merit in the class of Poetry at the mid-year examination. Afterwards he went to continue his studies at Georgetown College, the venerable parent of Loyola. The newspapers have announced that he has provided at his own expense several free bathing-places for the people of Baltimore; also that he has bid for and obtained at the cost of a million dollars a collection of paintings and other objects of art in Rome, which are to be brought to this city.

Before passing from the decade 1860-'70, perhaps a portion of a letter from a graduate of that period, now living thousands of miles away from Baltimore, may prove interesting:

DECEMBER 13, 1901.

DEAR FATHER: Your very delightful letter lay by several days until I had returned home from a short absence, and I have re-read it several times, dwelling upon the associations it begot. Dear me! how the old College has grown, and how much harder a time I would have had hammering my way through its curriculum if I had been there now-a-days instead of being an old-timer. It is the greatest pleasure to me to see my old training-ship right upon the crest of the wave, and to understand, as I do from the Catalogue, that she has spread her sails to the winds of every sea, and that those who go down to the great deep in her need not be afraid. Do you, perhaps, think that I have been oblivious

of the old days, and that times bygone had passed from my ken? Not a bit of it! Many, many times I have thought of the old place and the old people, and they both shape themselves in my mind in an atmosphere of extreme affection. Time after time in this far country, when persons ask me where I was educated (or even if they don't), I claim my old privilege of your scholar, and I always claim all I can for the Church also, descanting largely upon the Primacy of America held by Baltimore, the very ancient ecclesiastical stronghold—and this, and that, and the other. Not that I am a Catholic, but my dear *Padre*, I am a Christian, and I do love to see people who are ostensibly on the right side, and who are willing to give up something to show it. The old letters "A. M. D. G." affect me strangely and in a manner very sweet.

So you see that my feeling for you and all has something of the freshness of the boy, kept green, and not overwhelmed by all the storms which have swept over me since I passed your gates. For my life has been a strenuous one, and is not yet at peace. Those who keep watch on the outlines of civilization and life, meet things strangely and strongly, and besides much travel beforehand, I have been out in this new country more than twenty-five years.

This is not coming to the main point of your letter, is it? But I know that it will be a pleasure to you to understand the truly affectionate feeling I have for Loyola and her own. My old Professors I fear to ask for; but how I should love to see dear old Father Mac, (McNerhany)—to make it just as short as I always did. . . . My dear *Padre*, commend me to the Rev. President, and for yourself and the College, receive my affectionate regard.

Very sincerely yours,

I. R. B.

#### IV.

### REMINISCENCES OF AN OLD STUDENT OF THE YEARS 1856-'65.

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Mr. Walter E. McCann, A.M., 1894, author and journalist, has kindly recorded for us the memories of his years at the College.

#### OLD LOYOLA DAYS.

The reminiscent period of life, which arrives before one is aware, is not altogether melancholy; for if it is sad to recall vanished youth and those who have passed away, and to be reminded that one's own pathway is already twilighted and darkening, there is at least the pleasure of living over again in memory the acted scenes.

In the midst of distance and recollection the incidents that perhaps were sober and commonplace enough, are idealized and take on the hue of romance. *Vidi tantum* is a pregnant phrase, the pride of wisdom and experience, but the pang, too, of the pages closing, whose number we may almost count but dare not.

So the writer feels looking back to the beginning of his Loyola days—a very small boy—the youngest of so many—at school virtually for the first time. The outward aspect of the College surroundings is greatly changed. Where the array of houses stands on the east side of Calvert street, between Monument and Centre, was the then famous Hippodrome Lot, a wide and vacant



plain, where, before and after class, we loitered to play at forgotten games. To this place came every year in the spring the circuses, and the tents were thrown up and the men and horses made bivouac. The ring was left behind as a sign and memorial of these picturesque Bedouins of the amusement world, and within its sweeping circle, which ever bore enchantment, many a thoughtless hour was beguiled away. Other houses now stand at the corner of Calvert and Madison streets, where there was then a hill from whose height there was a prospect far into the country; and here, too, we played and made venturous foray across the falls below, and on festival days and holidays rambled on to the chestnut woods of legendary Belvidere.

"Where are the snows of yester-year?" asks Villon. I do not know; but it seems to me that they were deeper and that the storms, as we trudged through them every morning at 8 o'clock, were whiter and wilder. They measured very nearly to my own head. There was Mass at which I served for years—never missing—going across the porch into the little sacristy, and Father Miller there, awaiting, or very often dear old Father King. I wish boys could realize the momentous privilege of serving Mass—the rite, as Cardinal Newman says, so consoling, so piercing, so thrilling, so overcoming—the evocation of the Eternal. Yet we were careless and perfunctory enough. Well I remember one morning Father King, usually absorbed as he stood at the foot of the altar, suddenly catching the sound of a mispronunciation, his glance aside of surprise, and then, at the end taking me apart in that little sacristy and dwelling, so patiently and with his charming smile, upon the meaning of that Latin word and its significance when reached at the opening part of the Mass.

In this sacristy I first saw Archbishop Francis Patrick Kenrick and felt the touch of his kindly hand upon my head. He was to sing the High Mass upon some great occasion, and before we went in, the Prefect, or whoever had charge of us, whispered: "You must kiss his ring." And so, as he stood preparing, I ventured up and was introduced, and he smiled gravely, and after I had made my obeisance, rested his fingers encouragingly for an instant upon my hair. His own noble, powerful head, and his steady, penetrating gaze, I shall never forget.





REV. CHARLES F. KING, S.J.



The images and faces of the able and good men whom I saw at Loyola—they pass by in dreamy procession. I wish it were the rule to write biographies of the notable Jesuits; certainly there could be no more entertaining series. Each Province would have its own attractive story to tell. There was one whom I saw two or three times, and of whom I have heard much since—Father Fulton. The Presidents of Loyola were every one men of striking individuality. The first within my time was Father Early, with his intellectual aspect behind the glittering glasses and the little habit in the pulpit of holding thumb and forefinger together as he set forth the parts of his discourse. To this day I cannot speak or think of Father William F. Clarke without a certain awe—that slender, wiry figure and the drawn brows and the penetrating eyes! He was seldom without a book, and up and down the porch and through the long corridors he walked—a studious apparition. He was a man of ascetic life and of much learning. I remember when as a little boy I was told that Father Clarke had never read but three books. Three books—and he so deep and erudite! Why then, I wondered, the armful I was obliged to carry? What books were they in which was concentrated so much of wisdom and scholarship? They were the Bible, Shakespeare and Burke. Afterwards I learned that the impression among the boys was not altogether accurate—he had read but three books for the formation of his literary style.

Father O'Callaghan, a dark, slight man, with features of Italian mould, was one of the gentlest and best of men; and I can see him now as he came into the class and we all stood up, and his deprecating smile and entreaty to sit again. Afterward he died a violent death at sea—hurt in a storm—and passed away with that quiet and heroic composure which seems the special characteristic of the Jesuits in the final hour everywhere. And Father Ciampi, a handsome man of elegant presence, and with just that little touch of Italian accent to make his speech piquant.

The priests and scholastics—scholastics who afterward became priests—they were all interesting men. Mr. Henchy was of my time, dreaded by me because I had heard that to him alone was confided the custody of the cat-o'-nine-tails, with special au-

thority delegated by the Pope, as I imagined, to use them on necessary occasions! Mr. Thomas Boone I remember particularly from his beautiful handwriting, upon which my own, alas! at a hopeless distance was modeled; and Mr. William Loague, so kind to me personally, and Mr. Tisdall, who had charge of the sanctuary. Mr. Cleary, pale and weak of chest, I do not forget. Now and then came Father Robert Brady, the future Provincial, tall and sinewy and with a deep voice. A little later there was Mr. Doonan, afterwards himself a Rector—the Civil War going on, and he anxious about his people at home in the South; and Mr. Nagle and Mr. Morgan. All of these afterward became priests, and it has been but a little while since Father Morgan completed his long term as President.

There are few things pleasanter to recall in connection with life at the College than the Dramatic Association. The Jesuits have always encouraged the classic and wholesome drama; so, indeed, has the Catholic Church; and if at one time actors were out of favor, it was not on account of their occupation, but by reason of their lives, too often disorderly; so much so that even in the eyes of the English law, to this day unrepealed, they are "rogues and vagabonds." Hogarth, in a few strokes of his deathless pencil, tells the story too graphically. Happily, the social estate of the followers of Thespis has much improved, and in the modern, and particularly the contemporaneous chronicle, there are many honored names.

Our first dramatic manager at Loyola was Mr. Daniel Ford, tall and pallid, with a sensitive, intellectual face—a man of much literary taste and a special enthusiasm for the stage. We gave Cardinal Wiseman's "Hidden Gem," and the Trial Scene from the "Merchant of Venice," in the latter of which I was called upon to figure as "Shylock." These performances were very successful. Then we gave "Hamlet," with Frederick Hack as the Prince—a judicious and clever performance, as he had the temperament for the part; and later "Richelieu." Our second manager was Father Jeremiah O'Connor, then a scholastic—a man of wonderful ardor and impetuosity in everything he undertook. He died a martyr to his sacred calling, after an accident in a tunnel in New York, administering to the injured until he himself succumbed.

John Van Bibber, afterwards a well-known physician, was the "Baradas" and "Horatio" of our troupe; and many years later he went to Europe and made the acquaintance of Sir Henry Irving. Dr. Van Bibber was taken ill, and as he lay in bed Sir Henry, fatigued and harassed with travel, management and acting, came to see him. When he went away the careworn actor said: "It is not in some respects pleasant to be ill, but I rather envy you. I should like to see how it feels to lie abed for a few days."

Richard Hamilton was our comedian, a very earnest, pleasant fellow, and unsuspecting. While we were getting up our Dramatic Society, and were experimenting with the material, there was to be a public exhibition, and he was chosen to recite Gloster's speech at the opening of "Richard III."—"Now is the winter of our discontent!" A few nights preceding the trial he went to the theatre to see Edwin Forest in the part. As Forest acted the character, before entering in his first scene the street in London, he spoke off the stage the first two or three lines,

"Now is the winter of our discontent  
Made glorious summer by this sun of York,"

making his appearance in haste and drawing on his gauntlet as he continued the soliloquy. The trial day at Loyola arrived; the hour, noon; and all the College boys and professors assembled. Hamilton, having seen Forest, felt confident of making a strong impression. Some of the waggish among us said beforehand by way of advice: "Now, Hamilton, all you need to do is to model yourself upon Forest. Don't wait until you get to the centre of the stage to speak your lines, but make your entrance reciting them as he did, and see how effective it will be." There was a stairway of some length leading from the auditorium to the platform. Presently, after other recitations, the name of Richard Hamilton was called. We gave him a push of reminder, and up rose our unsuspecting friend from the body of the audience, and in a loud and exultant tone began: "Now is the winter of our discontent Made glorious summer by this sun of York!"

The boys and professors were transfixed with astonishment at this abrupt outburst, and Hamilton striding up the aisle from



his seat in the rear, continued the speech in a voice even more enthusiastic and high-pitched:

“And all the clouds that lowered upon our house,  
In the deep bosom of the ocean buried!”

There was a shout of laughter, but absorbed in his purpose, poor Hamilton marched on until he reached the stairway, and as he began to mount, he exclaimed:

“Now are our brows bound with victorious wreaths;  
Our bruised arms hung up for monuments!”

By this time the audience was convulsed with laughter. Undismayed, and waving his arms, he strode on to the centre of the platform, his voice reaching a perfect yell as he declaimed the lines:

“Our stern alarums changed to merry meetings,  
Our dreaded marches to delightful measures!”

It was too much; Fathers, scholastics and students almost unable to keep their seats, broke out into peal after peal of mirth, and the victim of this piece of waggery, bewildered at the spectacle, tried again and again to go on with the lines, every renewed effort bringing forth another shout. Finally the Prefect in charge required him to desist.

Many are the little scenes of the bygone time that rise up—one of a day, some time before the Civil War, and of the crowded street and the fluttering banners in the air. We were gathered in the basement of the College, and standing at one of the windows, we peered through and saw his present Majesty of England passing by. He was then only a youth, slender and delicate; and seated in the open carriage, he bowed to right and left. There is little in the present portraits of the sturdy and almost truculent English Sovereign to remind one of that gentle, fair-haired Prince of Wales, with his courteous salute and appealing smile.

Pictures of the playground return, the swings and the horizontal bars, and of the greatest athlete of them all, James Cassidy, who strangely enough, died very young of disease of the lungs. A year or so ago I went through the new and splendid

indoor gymnasium at Loyola, and thought of our primitive apparatus of long before. Pictures arise, too, of the cosy winter mornings when there was a theme to write instead of lessons to recite, and of the drowsy spring afternoons with the windows up and the soft, fragrant winds blowing in, wooing us abroad. Pictures likewise of the dreaded examinations, and later of Commencement day and all the formality, bustle and excitement of breaking up and dispersal.

These scenes are often unrolled, more vivid than the moving pictures of the cinematograph. They pass quickly, like those friezes that hastened by in De Quincey's burdened sleep. Here again are remembered images and faces, of Father Ward, with his troublesome throat, and Father Vanden Heuvel, thundering in the pulpit, and Father Ryder, with his splendid scenic face framed to display the emotions, and his superb voice, appearing suddenly to preach a retreat or to be the star feature of Lent.

I do not forget the lay-brothers, one who cooked, and sometimes gave us tarts out of the kitchen window. There was another who, it was said, was the only man in the Order who knew how to mend the ancient clock that still stands in the corridor and strikes the quarters and the hours unfailingly, day and night. This wonderful old clock, there was something lofty and encouraging in its note. Good Friday and Holy Week! Shall I ever forget the change of routine in the Passion-time? the mystical and beautiful services of the Church in which I so often took part in that succession of days, the chants and the sad voices of the singers, and the bare altar and deserted tabernacle?

Other days come back to me, the bright Christmas days that I spent at Loyola, when I early uprose to serve the first, splendid Mass which the Church celebrates on that day long before dawn. There was one when we remained at the College the whole of the night before. There was a day, too, which stands out, when we went upon a holiday excursion, a long day of endless pleasure, coming back at twilight, the curved moon attending us like a guard with a scimitar. Why do I remember these trifles so well, and of so long ago, when so many momentous things since have perished from mind? How is it that I still recall with something like intensity, the poor, demented negro whom we used to see going to High Mass on Sunday, whirling round and round all the

way thither and all the way back? And why is there so vivid a recollection of the aged beggar-woman in a plaid cloak, said to be over 100 years old, who sat forever on the church steps, like a statue in its niche?

These memories return often, and return always with many more on the Sunday within the octave, when, as has been my custom every year for a long time, I attend the celebration of St. Ignatius' day. Alas, interesting as the sermon usually is on those occasions, I cannot always follow it, but find my thoughts wandering to the old times, the professors and the boys. It is a pleasant circumstance that of the many who were my close comrades, I believe, with scarcely an exception, all turned out well and were successful men and made a creditable showing in life. So deep and so lasting was the impression made by the earnest and capable men who guided and taught us, who, no doubt, were often saddened by the waywardness and indifference with which we seemed to receive their lessons.

WALTER E. McCANN.

V.

FROM FATHER EARLY'S FINAL DEPARTURE TO THE  
END OF FATHER KELLY'S PRESIDENTIAL TERM.  
1870-'77.

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The next in order among the Presidents of Loyola College was Rev. Edward Henchy, S.J., who, however, was obliged to retire after six months on account of ill health. He died on the Eastern Shore of Maryland about 1895. He was succeeded in January, 1871, by Rev. Stephen A. Kelly, S.J., who was transferred to Baltimore from the position of Assistant Superior at Woodstock College, Md. He had been a number of years professor at Georgetown and Gonzaga Colleges, D. C., and thus had much experience as an educator. He is remembered as a remarkably impressive preacher.

Adjoining Loyola College is the Church of St. Ignatius; it was completed a year and a half after the College, and solemnly dedicated August 15, 1856. The President of the College is its Pastor *ex officio*, and other priests residing in the College are his assistants. It is plain and unattractive in external appearance; its length is too small in proportion to its width; yet within it is a very beautiful church. It was unique in the richness of its plaster-work, moulding and stucco-work.

It possesses three marble altars in exquisite taste. The grand main altar with its beautiful baldachin, inclosing an historical painting of St. Ignatius, could be said, perhaps, when first erected, to be the most unique altar in the country, and a type and model for others. The acoustic properties of the church are excellent. For these reasons, and on account of the devoted ministrations of the Fathers of the College, it has become dear to very many Catholics of Baltimore, whose warmest affections have twined themselves around its altars.

Father Kelly, soon after his appointment as Rector, saw that it needed considerable repairs after a lapse of nearly a score of years. The ceiling had become insecure, the walls and plaster-work were covered with dust. The congregation responded liberally to his appeal, and the ceiling was securely braced, the plaster-work painted and in parts tastefully gilded, and the pews and wood-work painted, so that the church looked more chaste and beautiful than ever.

The new Rector saw that the time had come for making a serious effort to pay the very large debt, over \$130,000, which had accumulated, whose interest, together with a yearly ground rent of \$1,400, was impoverishing the institution. He appealed to the friends of the Church and College, founded the Church Debt Association, and began the movement which at length resulted in liquidating the debt.

In the Catalogue of the College for Father Kelly's first year the announcement is made that in addition to the Classical course the Faculty have judged it advisable to open a Commercial or English course, comprising four classes, for the benefit of the students whose parents or guardians do not wish them to study Latin and Greek.



REV. STEPHEN A. KELLY, S.J.





During his term of office six public exhibitions were given by the students, consisting of lectures on various subjects of Natural Science; two classes finished their course to graduation as Bachelors of Arts; the College celebrated in 1877 its Silver Jubilee of twenty-five years of existence.

At the annual Commencement, June 28th, 1871, some of the pieces spoken were: "Society," Louis M. Hastings; "Indian Legend," Edward X. Fink; "Human Destiny," Frank P. Woodside; "War and Its Influences," Alexander Hill; "Death of Marquette," John B. O'Neill. The degree of Bachelor of Arts was conferred on Louis M. Hastings, Alexander Hill and Frank P. Woodside. The first is a lawyer in Chicago, the second a veteran physician, and the third a bank official in Baltimore.

On June 24th, 1872, an exhibition was given in the College Hall by the class of Natural Philosophy and Chemistry, at which the following lectures were given by students: "Electric Spark," Lincoln W. Marston; "Water Mechanically and Chemically Considered," Charles Molloy; "Hydrogen," W. Chapman Williams; "Oxygen," Edward X. Fink.

At the Commencement on June 26th, of the same year, some of the pieces spoken were: "Vesuvius," Frank S. Hambleton; "Ode to the Ocean," Henry St. A. O'Neill; "Martyrdom of St. Cecilia," Denis Donohue; "The Glory of Athens," Edward X. Fink.

On June 23d, 1873, an exhibition in Natural Science was given in the Hall, consisting of the following lectures by students: "Theories of Light," William F. Bevan; "Practical Uses of Light," Jacob Goodman; "Colors Produced by Affinity," Martin Oppenheimer; "Light, a Source of Amusement," Edward Flaherty.

At the Commencement on June 25th, the same year, some of the addresses were: "The Nameless Grave," Robert Hayden; "Penitence and Despair," William F. Bevan; "Washington and André," William Dunkinson; "The Rome of Pius IX.," Denis Donohue.

At the Commencement held on Wednesday, June 24th, 1874, some of the addresses were: "Fair Baltimore," Charles B. O'Donnell; "The Stratagem," George B. Connolly; "American Literature," Robert Hayden; "The Maryland Line," William H. Dunkinson.

On June 28th, 1875, the Loyola Literary Society of the students gave a literary entertainment in the Hall, at which the following pieces were delivered: original essay on "Andrew Hofer," by Rufus C. Justis; reading of selections from George Miles' "Inkerman," William D. S. Beam; original essay on "Pagan and Christian Poetry," William B. Neale; "Gualberto's Victory," by E. C. D., declaimed by V. Howard Brown; declamation of "Spartacus to the Roman Envoys," (Sargent), by Oscar Wolff; original poem on "The Wreck of the Schiller," by Joseph L. Mackin. Music in the intervals. Then followed a debate on the question, "Has the United States attained the Zenith of her Greatness?" The affirmative side was championed by Edward T. Flaherty and L. Ernest Neale, and the negative by William F. Bevan and Charles O'Donovan.

At the Commencement held June 30th, of the same year, some of the addresses were: "Memory," William F. Bevan; "The Spirit of Change," Dennis W. Donohue; "The Ruins of Tyre," Charles W. Schoolfield; "The Philosophy of Communism," Melchor G. Cockey; "Cruz de Cruce," V. Howard Brown. The degree of Bachelor of Arts was conferred on William F. Bevan, Edward T.

Flaherty and John S. Patterson. Mr. Bevan is now proprietor of the large stone-works at Waverly, Mr. Flaherty is dead, and Mr. Patterson is in the City Hall, Assistant City Engineer.

At the annual Commencement of 1876, June 28th, some of the addresses were: "A Mother's Constancy," Oscar Wolff; "Garcia Moreno," L. Ernest Neale; "Independence Day," Melchor G. Cockey; "Midas," V. Howard Brown. A diploma in the English department was bestowed upon James P. Wall, Joseph L. Mackin, Vincent P. Lombard and Rufus C. Justis.

An exhibition in Natural Science was given in the Hall, June 25th, 1877, consisting of these lectures by students: "Electricity," L. Ernest Neale; "Chemical Analysis," W. Irving Hoen.

At the Commencement, June 27th, of the same year, the following were some of the addresses: "The Indian's Prophecy," Oscar Wolff; "The Children's Banquet," Wm. J. O'Brien; "Loyola's Silver Jubilee," Harry I. Brady; "Our Basin," John V. Johnson; "Story of the Silent Tongue," L. Ernest Neale. A diploma in the English department was bestowed on John B. Dunn and John V. Johnson.

The College prospered under Father Kelly's equable government; and the students of that date remember him with genuine respect. He was relieved of his burden as President in October, 1877. He has been now for several years assistant Pastor of St. Aloysius' Church in Washington. He was born in Ireland in 1833, and has lived in the United States since his boyhood.

Under him in 1874-'75, as Professor of Natural Science and Mathematics at Loyola, was Rev. James Major, S.J., a distinguished mathematician and astronomer. He had been Professor of Natural Philosophy, Chemistry and Astronomy before at the College in 1863-'64.

He was an Irishman by birth, and came to the United States when young. Before 1850 he had been Professor of Mathematics in the United States Navy, and while exercising that function cruised along the shores of the Mediterranean in the school-ship, and had an audience of Pope Gregory XVI. in Rome with other officers of the Navy. Afterwards he was appointed to a lucrative and honorable position as Astronomer in the Government Observatory in Washington. He led a single life, and lived with near relations whom he supported. At length, when things had been so arranged that they no longer depended on him, he resigned his position at the Observatory, gave up all worldly advantages from desire of a more perfect life, and entered the Novitiate of the Society of Jesus in Frederick, Md., in 1859, when he was already past forty-five years. After making his ecclesiastical studies and being ordained priest, he was employed for many years as Professor of Natural Science and Mathematics at Georgetown, Worcester (Mass.) and Loyola Colleges, and then in exercising the sacred ministry. Many persons came to him with ailments of various kinds, over whom, in the simplicity of his faith, he would read the prayers of the Church; and it has been often said that in this way he worked miracles. He was a holy priest; and although he knew the ways of the world well and in his early life had acquired the manners of elegant society, he was entirely unworldly in his desires and tastes. He had a calm, philosophic temper of mind, a cheerful, sunny spirit, and the genuine wit of an Irishman when he wished to show it. He once told the present writer something that stamped him as a notability,—that in his early life in New York he had four rooms rented on Nassau street, and not needing two of them on the ground floor, sub-rented them to James Gordon Ben-



nett, Sr., who with one assistant started in them the New York *Herald* as a penny-sheet, the same journal which has since attained such popularity and success. Father Major died in Providence, R. I., in 1898, at the age of 85.

Near the end of Father Kelly's term of office Rev. Peter L. Miller died at the College. He had been Professor of Natural Science or of Mathematics and French for several years at the period of the Civil War, Professor of French for a couple of years a decade later, and many years chaplain of the students. He seemed to be gentleness and kindness personified, and during his long ministry in hearing confessions in St. Ignatius' Church was a boon to many penitents, to whom he made the hard duty of confession easy and pleasant. A pious lady once brought her little boy to him, whom she wished to make his first confession, to break the ice, so to say, and to learn to overcome early all repugnance to that solemn Catholic duty. Father Miller entered into her views at once, smiled his pleasant smile on him, took him into his own compartment of the confessional and sat him on his knee, and with his own cheek to the little fellow's, led him through his first confession. He was a man wholly without guile and of great innocence of life, entirely free from unpleasant austerity of manner. For many years he was in charge of the colored people and labored for their welfare with great earnestness and devotion.

In October, 1863, the Universalist Church at the corner of Calvert and Pleasant streets, was bought by the Fathers of the College for the use of the colored people of Baltimore. February 21, 1864, this church was solemnly dedicated by Very Rev. H. B. Coskery, Vicar-General, as St. Francis Xavier's Catholic Church. On that occasion Solemn High Mass was sung by Father Miller



and a sermon preached by Father Michael O'Connor, S.J., former Bishop of Pittsburg. On the following Sunday, February 28th, Father Miller sang Mass again and Father O'Connor preached. This was, we believe, the first Catholic church in the United States appropriated specially for the use of the colored people. Father Miller remained its devoted Pastor until it was given up at their own request to the Josephite priests from Mill Hill, England, about 1873. He died at Loyola in September, 1877, at the age of 57. He was a native of Belgium but had lived in the United States thirty years.

Mr. Timothy O'Leary, S.J., was an able and popular Professor of Classics, Literature and Mathematics at the College during the years 1871-'74. After his ordination as priest, he was, for a number of years, the able Professor of Philosophy at the colleges at Worcester, Mass., and Fordham, N. Y., as he has now been for several years at Georgetown. He was also the esteemed Pastor for a number of years at the old mission at Cone-wago, near McSherrystown, Pa.

It is an honor to the College to record that, for two years of Father Kelly's term, one of its instructors was Mr. Thomas D. Beaven, just after his graduation at Holy Cross College in Massachusetts. After leaving Loyola he pursued his ecclesiastical studies and was ordained priest; and in course of time, on account of his merit, was made Bishop of the Diocese of Springfield, Mass., in October, 1892. He has fulfilled the duties of his exalted station with ability and prudence, and with the universal approval of his flock. He appeared in Baltimore in the autumn of 1891 as one of the two assistant Bishops to Cardinal Gibbons in our Cathedral at the consecration of Bishop Conaty, of the Catholic University, who had been a priest of his diocese.

## VI.

### PRESIDENTIAL TERM OF FATHER MCGURK, 1877-'85.

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In the autumn of 1877 Rev. Edward McGurk, S.J. was appointed President. He was young in years; and the only fault which the Archbishop of Baltimore had to upbraid him with on being introduced to him was his youth—an innocent fault which time corrected for him each day. He was born in the City of New York in October, 1841. His parents afterwards removed to Philadelphia, where he attended St. Joseph's College; he entered the Society of Jesus at Frederick, Md., in July, 1857. Before and after his ordination as priest, he was professor for nine years at the Jesuit Colleges at Worcester and Boston, Mass., besides being Vice-President of the former institution, so that he came to his new position at Loyola with ample experience of the workings of colleges.

Father McGurk is to be credited with a number of improvements in the College. In the scholastic year 1857-'58, the Loyola Literary Society, a debating society of the students, had been established. He introduced a public debate on some learned or practical subject once a year to be conducted by four of the

students; he who was adjudged the best debater by gentlemen not of the Faculty, selected as judges, received a gold medal on Commencement day. After the first public debate, May 10, 1881, the judges, prominent lawyers of Baltimore, addressed a letter to Father McGurk, from which we extract the following:

The discussion was very interesting, ably managed on both sides, and gave great gratification to the undersigned as well as to the large and appreciative audience assembled on the occasion.

We take occasion to add that the proficiency and attainments of the young combatants give evidence of a careful and efficient method of instruction, and reflect the highest credit upon the Professors of Loyola College. Such results are the best proof of the effectiveness and high excellence of the institution which has fostered them.

Then are appended the names, A. Leo Knott, D. Gans, B. F. O'Connor, Thomas Whelan, Henry E. Mann.

The Loyola Literary Society was organized in September, 1857; its object was stated to be the cultivation of eloquence by the practice of debate, and the promotion of knowledge, especially of history. In its first year of existence, as the Catalogue of the College records, Rev. Jos. M. Ardia, S.J. was President; A. A. Egan, Vice-President; C. B. Tiernan, Secretary; W. J. Tyson, Treasurer; H. F. Placide, Librarian. Members: T. E. Sullivan, F. A. Gibbons, R. H. McKim, E. C. Jenkins, T. W. Jenkins, J. Ford, J. I. Gross, R. H. Lee, J. W. Brown, E. C. Neale, W. Devries, W. Myers, W. F. Baugher, R. M. McSherry, W. Yardley. Honorary Members: S. Teackle Wallis, J. G. Curlett, A. McLaughlin, F. A. McGirr, J. R. Randall, W. E.

Gleeson, W. Warner, T. P. Huger, E. F. Milholland, M.D., and R. Espin, M.D. It is a pathetic thought that a large proportion of these gentlemen are now dead.

The meetings of the Society were held once a week, outside of class hours. The President is appointed each year by the Reverend President of the College. In Father McGurk's time, and for some years afterward, the exercises for each meeting were, first, the reading by one of the members of a literary selection, then declamation of an oratorical piece; next the debate, conducted by four members, two maintaining one side of a question and the others the opposite side. One of the officers was the Critic, whose duty it was to write a commentary on the character of the entire literary session, and to read this at the next meeting. As the Constitution says, he was to perform this duty without fear or favor, and would enjoy immunity from all strictures, being responsible to the President alone. It will be of interest to enumerate some of the subjects chosen for debate. For instance:

*Resolved:* That the American Indians have a right to the soil; that Brutus was justified in assassinating Cæsar; that Augustus was justified in assuming the supreme power; that General Lee was justified in taking command of the Southern Army; that the flooding of the Sahara Desert would be beneficial to Europe; that Athens under Pericles was in a more flourishing condition than Rome under Augustus Cæsar; that Charlemagne contributed more towards the Revival of Letters than Alfred the Great; that the Crusades were beneficial to Europe; that the acquittal of Warren Hastings was just.

Perhaps some selections from the reports of the Critics will prove interesting. A Critic during the scholastic year 1882-'83 writes:

Although we agree with Shakespeare that brevity is the soul of wit, still we think that the reader at our last meeting might have chosen some more lengthy piece. He took the floor without any hesitation; his position was graceful, his delivery only fair, his conception of the piece correct; but we must say that it showed great lack of preparation. His selection was ill-adapted to bring out his powers. The speaker, on the contrary, chose a piece well suited to bring out his abilities, and showed assiduous preparation. He has a strong, sonorous voice, but failed to modulate it. A voice which continues for any length of time in one key will soon tire the hearer. On the whole, he was much too tame. The piece requires energy and action. The debate, for the most part, was carried on in a listless manner. Few strong arguments were advanced—little or no emphasis was laid on them.

#### CRITIC OF LOYOLA LITERARY SOCIETY.

#### A Critic writes in the scholastic year 1884-'85:

The Critic thinks the reader at our last meeting, in some parts of the reading did not enter into the proper spirit which the piece required, and that he paused here and there where there were no pauses. The gentleman's voice also was a little monotonous. His gestures were graceful and well adapted; and notwithstanding his faults, he is a good speaker and delivered his piece quite well. The speaker at our last meeting should be very careful in making his gestures; one should never start to make a gesture and then draw back the hand. Again, the gentleman does not speak loud enough, he should speak much louder and much slower. The gentleman should throw off the timidity which he has and have more confidence in himself.

"When can their glory fade?  
O the wild charge they made!"

These words of Tennyson flashed into the Critic's mind as he listened to the gentlemen who argued so courageously in the exciting debate of our last meeting, concerning the prohibition of the liquor trade. The first gentleman on the affirmative promises to become an excellent debater. He rose from his seat



with the confidence of a veteran, and started out by telling what was meant by "local option." But unfortunately he gave very weak arguments to prove that "local option" was beneficial. The first gentleman on the negative also showed great abilities in the efforts which he made. He had very good arguments and seems to know pretty well how to arrange them. But he partly spoiled his debate by having to read from his paper. He had not enough of animation in bringing out his arguments. The second affirmative proceeded to give a long statement of the evils arising from the sale of liquor and its use—the ruin it had brought in so many places. Now the Critic is quite certain that the gentleman's opponents would have been willing to admit almost everything that he said. But he did not prove that "local option" prevented the evils caused by liquor. The second negative seemed confident of success as he came boldly to the front. He certainly proved that he prepared his debate well, for he had some elegant arguments and had his debate well memorized. The Critic thinks it was very greatly owing to this gentleman's arguments that the subject was decided in the negative. The gentleman should be very careful, however, in speaking not to say anything which might cast a blot on his whole speech. For instance, it was very unbecoming in the speaker, in the course of his speech, to call the State of Maine by a very contemptuous name; and we are sure he got no credit for this from the Literary Society.

CRITIC LOYOLA LITERARY SOCIETY.

The Critic is appointed each month. Of late years the reading and declamation of selected pieces have been omitted, and the exercise that occupies the Society is the debate. How good its work has been, is shown by the number of excellent public debates which its members have given during the last decade of our half century. The gold medal awarded each year to the student who is best in these public debates has a most useful effect in stimulating the debaters, and great thanks are due to Mr. Austin Jenkins, who has presented this medal perpetually, for his well-bestowed gift.

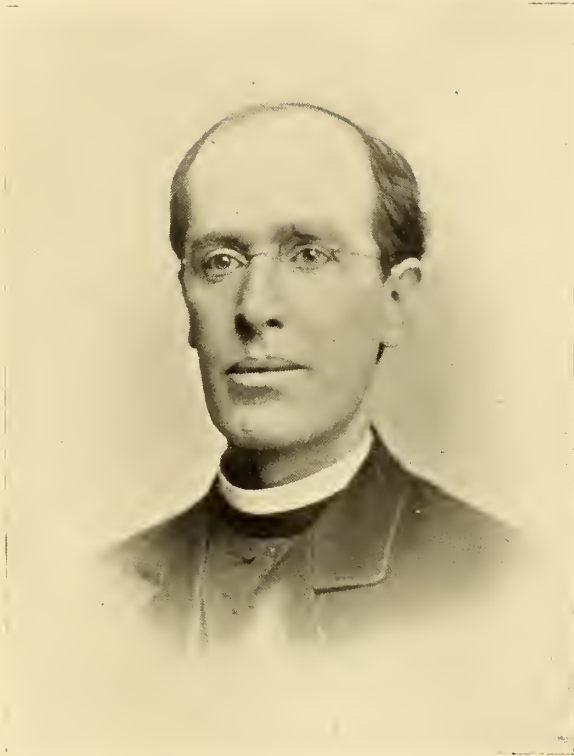


Father McGurk introduced during the winter season a yearly series of instructive entertainments in the Hall of the College for its patrons, consisting of lectures by men of ability, alternating with dramatic readings or similar exercises by the students. Twice during his term of office part of the Commencement exercises was a Latin drama beautifully acted by the students. Repeatedly discourses on various subjects of Natural Science were given in public by the students. In the course of the academic year 1881'-82 they gave to the public in the College Hall an elaborate exhibition in Mental and Moral Philosophy, partly in Latin and partly in English, consisting of disputations and essays. Father McGurk induced friends of the College to give funds for the purchase each year of a number of medals for the most deserving students. He gave the degree of A.B. to one class who had continued their course to completion.

Through his exertions the Church was painted again and more richly gilded, and numerous gas jets were placed near the ceiling, with an electrical arrangement to light them at once.

At the annual Commencement, June 26th, 1878, some of the discourses were: "Our Monuments," John R. McFee; "Death of Moses," Joseph Thompson; "Our Language," Joseph J. Kelly; "Honesty the Best Policy," rendered by Thomas Le Brou as "Alfred," Joseph Gahan as "Paul," and John P. O'Ferrall as "Mr. Flint."

At the annual Commencement, June 25, 1879, in the Academy of Music, three discourses were delivered: "Maryland, Her Statesmen," John R. McFee; "Maryland, Her Literature," James D. Cotter; "Maryland, Lessons of the Past," Walter D. Gerke; also two exper-



REV. EDWARD A. MCGURK, S.J.



imental lectures on "Oxygen" and "The Air We Breathe," by John McDermott and Robert J. Rainey.

At the Commencement held June 30, 1880, in the Academy of Music, the discourses were the following: "Poetry, the Handmaid of Religion," James D. Cotter; "Those Irish Tears," A. J. Elder Mullan; "Art and Religion in Ancient Times," Thomas E. Stapleton; "Art and Religion in Modern Times," John R. McFee.

At the Commencement of June 29, 1881, in the Academy of Music, the following was the programme: "Religion and Chemistry," a critique, James F. Dawson; "Influence of His Time on Chaucer," James F. Dunn; "Aims of Oratory," John R. McFee; "Triumphs of Oratory," James D. Cotter.

At the annual Commencement held in the Academy of Music, June 28, 1882, the following discourses on the Scholastic Philosophy were delivered; "Introductory," John J. Farrell; "Philosophy and Science," James F. Dawson; "Philosophy and Society," James D. Cotter; "Philosophy and the Individual," John R. McFee. The degree of Bachelor of Arts was conferred on James D. Cotter, James F. Dawson, John J. Farrell, John R. McFee. Mr. Cotter, who, the two previous years, won the medal for the yearly public debate, is now a member of the legal profession. Mr. Dawson is now Rev. Father Dawson, S.J., Professor of Philosophy at Woodstock College, Md.; he was for several years Professor of Natural Science at Georgetown College or Boston College. Mr. Farrell is in business, and Mr. McFee is a lawyer in the West. The Mayor honored the College by his presence at the Commencement. Says the *Catholic Mirror* in its notice:

Mayor William Pinkney Whyte (former U. S. Senator and Governor), in a brief address expressed himself well pleased at

the scholarly manner in which the graduates had acquitted themselves, and gratified at the system of education which led to such satisfactory results.

The subject of the annual Prize Debate held June 11, 1883, was: "*Resolved*, That Centralization of Power is hostile to the spirit of the American Constitution." The judges were the Hon. Wm. M. Merrick, Hon. W. J. O'Brien and Dr. D. I. McKew.

The subject of the public debate held June 16, 1884, was: "*Resolved*, That the system of Trial by Jury should be abolished." The judges were Hon. George W. Brown, Hon. William A. Fisher and Gen. Bradley T. Johnson, who awarded the prize to Charles J. Bouchet.

At the Commencement held June 24, 1885, at the Concordia Opera House, an historical drama in five acts, entitled "*King Alfred*," was rendered by the students; it was written by two of the professors, Messrs. Henry Van Rensselaer and Wm. J. Stanton, S.J. A graduate who witnessed it says it was very meritorious, and was received with much praise. Some of the students who took part were Albert G. Brown, Francis G. Rosensteel, Alfred J. Shriver, Bernard J. Goodwin, Wm. J. Gallery, Chas. J. Bouchet, Wm. S. Boone, Denis C. Keenan, Joseph T. Prevost, Henry F. Cassidy, Chas. N. Raley.

A pretty incident happened in the spring of 1885. One of the students in First Humanities (Freshman), after Mr. Cleveland's first inauguration bethought himself to translate his inaugural address into Latin. The student being diligent and talented, his work was well done, and attracted attention in the College and among friends outside, so much so that word of it was conveyed to the President by Mr. A. Leo Knott, Assistant Postmaster-General, who attended St. Ignatius' Church.

Mr. Cleveland became highly interested, and sent word that the student must come to see him with the President of the College, Father McGurk, and present him the specimen of classical philology. Accordingly, at a time appointed, Father McGurk, Mr. Knott and Master Bartholomew Randolph, the translator, were admitted to a very pleasant and cordial audience at the White House; and Mr. Cleveland received his transformed inaugural address with thanks, and promised that it should be filed away among the archives of the Executive Mansion. The translator did not enter politics or diplomacy, but the Catholic priesthood, and is now Rev. Bartholomew Randolph, C.M., Professor in St. John's College, Brooklyn, N. Y.

After a very successful administration Father McGurk was transferred in August, 1885, to the National Capital as Rector of St. Aloysius' Church and Gonzaga College, where he fulfilled the duties of his office with the same success and well-deserved popularity as in Baltimore. He was afterward made President of Holy Cross College in Massachusetts, and completed there the splendid new building. After having had a couple of premonitory strokes, he died at the College villa near New Bedford, Mass., in July, 1896, at the age of 54. He had performed his duties as Rector of St. Ignatius' Church and Loyola College with ability and fidelity; he was a man of refined scholarship, was a very good and earnest preacher, and his native piety and goodness shone forth in a charm of manner that won many hearts and keeps his memory still green in Baltimore.

During his presidential term in April, 1883, died at Loyola Mr. Charles C. Lancaster, S.J., a man of very worthy character. He was a native of Charles County,



in our State, and possessed the old-time Maryland courtesy. When he was a young Jesuit scholastic at Georgetown College he became afflicted with a serious chronic ailment of the head, which always seemed to baffle the skill of his physicians, and withheld his superiors from ever ordaining him and burdening him with the obligations of a priest. Through his sound business capacity, however, he led a very useful life, as he had served for over thirty years as Procurator or financial manager for the Eastern Province of the Society of Jesus. He lived at Loyola College in that capacity from 1860 until his death. He was a man of sincere religious spirit, of great patience in his sufferings and kind consideration for others. He had won the esteem of the business men with whom he had dealings, on account of his business uprightness and high character.

Rev. Harmar C. Denny, S.J., was associated with Father McGurk and with Father Kelly at Loyola College for several years. He was a native of Pittsburg and a convert to our Faith. He was at one time a priest in the diocese of Cardinal Manning in England and enjoyed his special familiarity and confidence, so much so, that he was sent by him to the United States in 1866 to solicit contributions for the erection of the grand cathedral in London. After having returned to England, he came back permanently to his native land, and entered the Society of Jesus at Frederick, in April, 1871. A few years afterward he was sent to Loyola, and at one time was the amiable Vice-President; but he is remembered especially for his devoted ministrations in the Church. He was a preacher of exceptional note; his sermons were calm, natural, earnest, breathing sincere Catholic faith and devotion; and they were replete with original and beau-

tiful illustration, by which the truths of Faith were made interesting, clear and, as it were, tangible. His kindness and devotedness to the children and to the needy and distressed, as well as his gentle and courteous disposition, won many hearts and still inspire many kind inquiries about him in Baltimore. After leaving Baltimore in 1880, he was placed in a more important field for his ministry, at St. Francis Xavier's Church in the heart of New York City; and there he continued his zealous labors until five or six years ago they brought on a sudden failure of his health and vigor, from which he recovered to some extent afterwards. He is now at Woodstock College, and attracts all around him by his characteristic gentleness and courtesy. The wish of his Baltimore friends is certainly *ad multos annos*—may he have yet many years of life.

Rev. Samuel Cahill, S.J., who had been an instructor at the College in 1867-'68, was the earnest Vice-President and Treasurer in 1881-'82. He was afterward President of Holy Cross College in Massachusetts, and has been for some years associate Pastor of Holy Trinity Church, Georgetown, D. C.

## VII.

### REMINISCENCES OF AN OLD STUDENT OF THE YEARS 1880-'87.

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Mr. Charles J. Bouchet, of the Baltimore bar, A.B. 1887, A.M. 1891, has kindly contributed the following reminiscences of his College days:

What are the impressions of my College days spent at Loyola is an interesting question to myself, for it takes my thoughts back into a region where I see the beginnings of all that has made my life what it is. How it can be a question of any peculiar interest to others I do not know; but if my short story bears with it a single helpful suggestion for any reader, I shall be satisfied.

It certainly is difficult to realize that fifteen years have passed since I finished at Loyola; and as for myself, I never pass the large, handsome new College building without a tender and kindly remembrance of the old one, where my schoolboy days were spent. But the memories of the past gather so many things into themselves, that I will not pretend to say how much that still lingers with me belongs to the place, how much to the tutors and my fellow pupils.

When I entered the College in 1880, Rev. Edward A. McGurk was President. From my first contact with him, his personality made a deep impression on me. He was, I should say, an educating force, he was magnetic and inspiring, he had a strong moulding hand and an informing spirit. He was kind, pleasing, calm and sincere, and he had every qualification for a college

President. To be under his influence was an education in itself. No one could know him without being stimulated by his example as a scholar, and incited to fresh thought and new impulse by his words. The worst punishment that could befall us was the fact of being sent to his room on some charge, so great was our regard for him. The influence of his life and character is well known to every student of Loyola College during the period of his administration. He showed in his every movement his earnest and heartfelt desire for the welfare of the College and his boys; keenly and personally did he feel their any failure, while broadest was his smile at their success. He was one of the noblest and truest of men, and his manly, moral influence over the whole College was remarkable.

“His life was gentle, and the elements  
So mix'd in him, that Nature might stand up  
And say to all the world, *This was a man!*”

Father William H. Carroll was the Vice-President in those days, and if ever a man had the faculty of handling youth and endearing himself to them, it was he. Boys and young men were apparently his study, and he in return was their idol. I can say that I never heard a student around old Loyola speak a harsh word of him. He was a man's man, and always had the youth with him. His young men's Sodality was a splendid success, and is even talked about to this day. I might say his work with the youth and young men was the beginning of what is now known as the Men's League, an organization which was splendidly carried on for a number of years after by dear Father Francis Ryan of tender remembrance, and is at the present time the just pride of Father Francis X. Brady. As I have said, Father Carroll endeared himself to all young men by his word and work. To day, even though he is an invalid, I am informed that the Georgetown College students are devoted to him, and that he is to them now what he was to the old boys at Loyola in my day, their solace and delight.

The Prefect of the College was the present Father Dooley, and what he is to-day he was then, solid as a rock from head to foot. His word was law, and everyone heeded it from John R. McFee, the biggest man in the College, to Felipe Broadbent,

the smallest boy in the Preparatory class. Always working hard himself, everyone around him had to do the same; but he and the other professors stimulated the boys in such a uniformly happy way that the burden was not fully felt. Many a time since our college days has he been the topic of conversation among the old boys, and their respect and esteem he has ever held; and to-day their verdict is the same as of old, he was a "brick."

And so I may go down along the line of teachers without wishing to be unduly *Laudator temporis acti*; and the names of Messrs. Brownrigg, Quigley, Williams, O'Rourke, Charles Jones, McNamara, Cummings, Woods, Gasson, John Brosnan and Patrick Mulry, and of Fathers Shandelle, Ward and Jerome Daugherty, will show the calibre of men who taught at Loyola in the eighties. The last, but not the least, of them was Father Ardia, "the noblest Roman of them all," who had us in Philosophy. The clearness and precision of his explanations, and a certain peculiar faculty, which I cannot describe, of impressing what he said so that it could not pass from the mind of the student, distinguished him. Clear and analytic in his own thinking, he insisted on analyzed and logical thought in his pupils. By some accident I became acquainted with him in a friendly way, as I had not been in an equal degree with my other professors. As an instructor and as a friend, to the present day he has had great influence over me.

All of the teachers worked for the pupil's intellectual and moral improvement. It was not a question of putting in so many hours in class—they were not mere bread-winners. "What is more noble than to form the minds of youth?" says St. John Chrysostom. This was the general object of all the professors, though each one had his own particular characteristic method of doing it. The society of some of them has been one of the chief factors in my education, both in college and afterwards, and one of the chief delights of life. On the whole, I think that any student in Loyola who was not graduated with a mind well disciplined for entering upon any worthy career, was himself greatly at fault.

The classes, then, as now, were eight in number, four of them being strictly preparatory. The College, indeed, consists of an



Academic department and a College proper. The union is not without its advantages. It allows at least that unity of design which most educators are agreed should exist between the lower and the upper schools. It tends, perhaps, also to strengthen the bond between teacher and pupil, between schoolmates as opposed to classmates. There was at Loyola none of that singular class spirit, which marks, and often mars, so many American colleges. True, it would not be tolerated, but equally true, it never existed in my time.

The College course, which leads up to the degree of Bachelor of Arts, consists of four classes, corresponding to the Freshman, Sophomore, Junior and Senior years, but known in the Jesuit colleges as, First Humanities, Poetry, Rhetoric and Philosophy. During the early part of the course, the student's attention is principally directed to acquiring an accurate knowledge of his native tongue and of elementary mathematics. At the same time the rudiments of the Latin and Greek tongues are mastered. In the first year of the College course he perfects his knowledge of the grammar of these languages, that he may have the tools of literary work under his control. He then devotes himself more particularly to the cultivation of his literary tastes and powers. The year of Poetry is given to the training of his imagination, while in the Rhetoric year, the greatest speeches and the principles of oratory are studied. At the same time higher mathematics and natural science in some of its branches have been continued. The highest class is given to the study of logic, metaphysics and ethics in rational philosophy, with natural science, especially physics and mechanics or dynamics.

The merit of this plan seems to consist in its symmetry, its simplicity and its elasticity. It does not crowd the pupil's mind, while it gives him a taste for study and trains him to think. Certainly it has stood the test of time and success; for, substantially the same to-day as originally laid down by the Order, this *Ratio Studiorum* has produced as many men eminent in every branch of human learning as any other system in the world. It does not teach a man everything; it does not try; that would be folly within the limits of any ordinary college course; but it does teach him to teach himself.

It was my good fortune to be a member of the Loyola Literary Society, composed of students in the higher classes. In direct



education for the real work of life, no influences of my college days were equal to those of this Society. Many a battle royal was fought in the old debating room, and every inch of ground was contested. The debates very seldom fell wholly upon those appointed, but the fray was taken up by volunteers; and often it appeared to me that every member at the meeting had his say, night in the meantime having overtaken us, and the contest being so sharp and stubborn that the verdict depended on a couple of votes. It called into use and fastened in the memory what was learned from text-books and in class; it prompted inquiries and investigations that otherwise would never have been made; it stimulated the exercise of all our faculties, as the set tasks of class never could. Its standing and favor in the College could not be better illustrated than by the fact that the winner of the prize debate at the end of the year was generally the hero of Commencement.

Another College society in high favor with the boys, and equally so with their relatives and friends, was the Dramatic Society. A number of plays were produced during my stay at Loyola, and they were well received by the Faculty and the public. Personally, I think a boy learns, in a large degree, elocution and English from one standard play, and that kind was the only kind produced. Whatever public-speaking qualities the students of our time possess, they owe Mr. William J. Stanton, S.J. He labored hard with us, everything was action with him; he was a bundle of nerves, and was all afire; no half-way, half-hearted passages for him: they must have life and portray the passion involved. Consequently when we had a battle, it was a real battle, and woe betide the fellow in a dream at that time; he got a reminder from his adversary that awoke him and left its mark! Broken spears and lances, battered helmets and shields were often sent back to Jones, the costumer. These plays were the delight of the students, and were an educating influence.

The chief complaint against the classical course is that it requires time and diligence, while a shorter way, it is thought, might be found of getting into the business of life. The rage to-day is to leave the great highway of knowledge which has been trodden for ages, and seek out by-paths which will lead the

traveller to the end of his journey in less time and with less labor. The tendency of such opinions is, I believe, to give currency to a superficial education. I cannot believe that the most distinguished names that have adorned the professions, the statesmen who have guided the policy of their age, and the scholars whose writings now form our standard works in science and literature, ever looked back on the time spent in their classical education as lost to them; and that they would warn those who would imitate their high example, and who aspire to reach the eminence which they attained, to avoid the path in which they walked during the years of their pupilage.

Loyola designs to give youth a general education, classical, literary and scientific; a comprehensive education, which is professedly preparatory alike for all the professions. It affords instruction in all the branches with which it is desirable for a youth to have a general acquaintance before directing his attention to a particular course of study. It aims to develop and strengthen the various mental faculties, and at the same time to indoctrinate the student with Catholic truth, so that he may not fear to come in contact with the non-Catholic mind.

All sound thinkers are gradually settling down in the conviction that these principles of education are the true ones. They are true, because they are founded in the nature of man. Unquestionably the basis of all just thinking, in literature, science, art and philosophy, must be laid in a knowledge of the ancient classics, mathematics and mental philosophy. Moral training is concerned with the everlasting interests of man, and belongs to every form of education.

The distinguishing feature of the Jesuit system, that which elevates it far above all others, is its marvellous aptitude for penetrating into the characters of youth; and, above all, that it holds all physical and intellectual education as subordinate to moral and religious culture. Its first object is to make Christians; its second, to make scholars and men. In the conviction, therefore, that without religion there can be no education, in the strictest sense of the word—that is to say, no complete and harmonious development of the intellect and heart of man—Christian Doctrine was a class study at Loyola. In addition, lectures were given in the old Hall every Wednesday morning by

Father William F. Clarke, before the whole school. His method was catechetical. He was a man noted in the diocese as a student, orator and theologian; and although apparently cold, austere and hard to approach, he was a steadfast friend, as I had occasion to remember, and a holy man, whose motto in life was "Justice." A question of dogma asked him was not answered by a simple yes or no; but dates and decrees of Councils were given in reply. Catholic doctrine and faith were rationally, elaborately and beautifully unfolded by him, as all who attended his lectures well remember. Loyola College students twice, in my time, won the intercollegiate prize of one hundred dollars for the best thesis in Christian Doctrine; and to Father Clarke was due the credit.

These then are the branches of study which great minds have decided to be the most important for intellectual discipline. In this age of dissension between the different classes of society, of strife between Capital and Labor, of difference between the sects, men are led to doubt religion of all kinds. We are even inclined to look with anxiety upon our country's future. Yet through the cloud of doubt, appears a ray of hope. Institutions like Loyola are the embodiment of the Faith that will enlighten the world. Faith is the grandest gift God can bestow. While men lose it and grope about in the dark, these institutions proclaim to the world that religious truth is not guided by the opinions of men. As comets often depart from the sun, and for years are lost in space, so men straying away from the influence of the Church, wander about in the dark. Looking at society, we see the poor apparently crushed by the rich. Workingmen rise to demand their rights. Hope can dawn upon us only through the teaching bodies of the Church. They teach the laboring man and the workman to carry out honestly and well all equitable agreements freely made. They teach the rich man and the employer that their work-people are not their slaves; that they must respect in every man his dignity as a Man and a Christian.

In concluding, I cannot refrain from speaking of the relation I found existing between teachers and students at old Loyola. I can, of course, speak only from my own experience; but I know from what my college mates said at the time, and since we have passed from its walls, that my sentiments will be

echoed by them. I must be pardoned if I speak warmly, for I truly feel deeply upon this subject. Seven years, seven of the very happiest years of my life, were spent beneath the sheltering care of the Jesuits. How remarkable the dread the word *Jesuit* inspires in some minds! It is of them and of their pursuits that I have tried to give a faint picture. To them and to their care I owe every good thing, moral or intellectual, that I may happen to possess; and I should feel myself guilty of the basest ingratitude if I stood silently by while their character or their system were assailed. Most willingly and most truthfully then do I give my testimony that in Loyola where I, with nearly five hundred other boys, spent the best days of my youth, espionage was a thing absolutely unknown. The fullest confidence was reposed in the honor and good feeling of the students, and rarely was that confidence abused. The Jesuits were as the parents of the younger boys, and the elder brothers of the more advanced. In the class-rooms they were earnest, erudite Mentors; in the play-grounds they were the unconstrained sharers in our sports. Mutual affection was cemented by deep respect on the one side and familiar kindness on the other. I may add that the friendships thus formed ended not with the ending of our College days, but in many cases, mine amongst the rest, stretched out into our after life, and were and are to us now a source of keen intellectual and social pleasure and deep religious consolation.

CHARLES J. BOUCHET.

## VIII.

### OLD STUDENTS DURING THE DECADE OF 1870-'80.

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The following are some of whom we have information:

Dr. Charles O'Donovan, a well-known and able physician, professor in the Baltimore Medical College, was a student in the years 1870-'75; he received high honors his last year and afterwards was graduated with distinction at Georgetown.

Mr. Frank S. Hambleton, of Hambleton & Co., well known bankers, who recently bid ten million dollars for the Western Maryland Railroad when its sale was pending, was a student in 1870-'72; he received high honors in his classes his last year. Hambleton & Co., when they failed in their attempt to purchase the railroad, gave an example of equanimity after defeat in an honest fight. They said, as announced in the *Sun* of April 7th, 1902:

We are glad that the contest is over, and desire to congratulate Mr. Fuller and his associates upon their victory. We made the best fight we could for the property, and it was an honest fight for what we believed to be the best interests of the people of Baltimore.

Mr. William A. House, manager of the United Railways and Electric Company, was a student in 1870-'72.

Justice Henry M. Clabaugh of the Supreme Court of



the District of Columbia, was a student in 1870-'73; he received several distinctions, and went to complete his studies at Gettysburg College. He is esteemed in Washington as a Judge of the highest integrity. The following incident about him will be interesting. Says the Baltimore *Sun* of March 28, 1902:

Justice Harry M. Clabaugh, who was appointed to the bench of the Supreme Court of the District of Columbia from his native State of Maryland, was yesterday honored by the jury of the court over which he presides. The jurors presented him with a beautiful pair of five-light candelabra and a handsome bouquet of flowers. Hon. Ashley M. Gould, of Maryland, who is United States District Attorney for the District of Columbia, was let into the secret and diplomatically escorted the genial jurist to the office of the District Attorney, "to meet some prominent gentlemen from Maryland."

Dr. B. Merrill Hopkinson, a prominent dentist, was a student in 1868-'71.

Mr. James H. Irvin, agent, was a student in 1868-'74, and received distinction.

Mr. Frank J. Merceret, banker, was a student in 1875-1877—received distinctions.

Mr. Felipe A. Broadbent, manufacturer, was a student in 1876-'81—received distinctions.

Mr. John P. O'Ferrall, a prominent lawyer, was a student in 1876-'82—received honors.

Mr. Matthew S. Brennan, an esteemed business man, well known and of high standing, and President of the Mutual Life Insurance Company, was a student in 1870-1877—received high honors in his classes.

His partner, Mr. Edward M. Brennan, was a student in 1870-'72. The wholesale and retail hardwood lumber firm of P. E. Brennan & Co., lately retired from business. In its long career of 101 years the business



passed through three generations without a failure or extension of time asked for on any obligations. The founder of the firm was Mr. John F. Brenan, a Frenchman, grandfather of Messrs. M. S. and E. M. Brenan, who, being driven from San Domingo by an insurrection, came to Baltimore and went into the business of importing mahogany lumber in 1801, and was successful.

Mr. Joseph Brenan, of Anne Arundel County, another brother, was a student in 1876-'81.

Mr. John H. Roche, journalist, President of the Journalists' Club, was a student in 1870-'74.

Messrs. Henry S. and Frederick I. Jenkins, merchants, were students in 1871-'75.

Mr. Henry C. Brown, in business, was a student in 1870-'72.

Mr. Frank J. Caughy, real estate, was a student in 1870-'74.

Mr. William Gahan, of the firm of Pattison & Gahan, was a student in 1870-'72.

Messrs. Emile and Regis Laroque, druggists, were students in 1870-'73.

Mr. William McShane, manager of Henry McShane Manufacturing Co., was a student in 1870-'71.

Mr. John B. O'Neill, in business, was a student in 1864-'72.

Dr. Harry G. Prentiss, physician at Waverly, was a student in 1870-'72.

Mr. Frank T. Redwood, banker, was a student in 1870-'71.

Mr. Bernard Courlaender, agent of the Pennsylvania R. R., was a student in 1871-'73.

Mr. Harry Arnold, druggist, was a student in 1872-'74.

Mr. J. Krebs Rusk, lawyer, was a student in 1871-1872.

Dr. L. Ernest Neale, an esteemed physician, Regent and Professor of the School of Medicine of the University of Maryland, was a student in the years 1872-'77—received high honors in his classes.

Mr. William B. Neale, of the legal profession, was a student in 1872-'76—shared honors with his brother.

Dr. J. Homer Hoffman, an esteemed physician, was a student in 1872-'76—received several distinctions.

Mr. Joseph M. Brown, of V. J. Brown & Sons, was a student in 1872-'75.

Mr. Thomas J. Foley, in business, was a student in 1872-'75.

Mr. Albert T. Myer, of Thomas J. Myer & Co., was a student in 1872-'77—received honors in his class.

Mr. Charles J. Carroll, manufacturer, was a student in 1871-'77—received honors in his class.

Mr. Henry J. Carroll, of Thomas G. Carroll & Son, was a student in 1875-'80—received honors.

Mr. Stephen S. Clark, lawyer, was a student in 1873-'74.

Mr. Anthony B. McElroy, in business, was a student in 1873-'77.

Mr. Joseph Ayd, druggist, was a student in 1874-'75.

Mr. John L. Cassidy, in business, was a student in 1872-'77—received honors.

Messrs. Wm. K. Cromwell and Richard Cromwell, manufacturers, were students in 1874-'76—received honors or distinctions.

Mr. William P. Cummings, of Cummings & Co., was a student in 1874-'79—received honors.

Mr. Charles H. Dickey, lately vice-president of the Gas Company, was a student in 1874-'77.

Mr. Robert Lehr was a student in 1874-'76.

Mr. Oscar Wolff, a prominent lawyer, was a student in 1874-'77—received honors.

Mr. Ferdinand C. Dugan, lawyer, was a student in 1875-'79.

Mr. Henry Ignatius Brady was a student in 1870-'77, and the winner of high honors.

Mr. William J. O'Brien, lawyer, was a student in 1875-'78.

Messrs. Henry M. Hoen and Irving W. Hoen, of the well known firm of lithographers, were students in the years 1875-'78—received high honors.

Mr. Louis R. Foley, in business, was a student in 1875-'77.

Mr. William P. Brown, of V. J. Brown & Sons, was a student in 1875-'79.

Mr. Henry A. Brehm, brewer, was a student in 1877-'78.

Mr. Francis X. Donnelly, manufacturer, was a student in 1875-'78.

Messrs. Parkin S. and Horace Brown, in business, were students in 1873-'78.

Mr. Louis J. Brewer, in business, was a student in 1874-'76—received distinctions.

Mr. Hammond J. Dugan, in real estate, was a student in 1877-'81—received distinctions.

Mr. J. Austin Fink, an esteemed attorney, and leading Catholic, was a student in 1875-'81—received high honors.

Mr. E. Weber Hoen, of A. Hoen & Co., was a student in 1877-'79—received distinctions.

Mr. John P. Helldorfer, brewer, was a student in 1879-'80—received honors.

Mr. Ernest S. L. McElroy, lawyer, was a student in 1878-'80.

Mr. Geo. A. Heuisler, brother of Judge Heuisler of the Juvenile Court, was a student in the years 1879-'83, and

received honors. He afterward entered the Society of Jesus, and after several years of preparation and study, was entering upon his years of professorship as a Jesuit scholastic when he was seized with a fatal illness and died, recalling the words of Scripture, *Placita erat Deo anima illius; propter hoc properavit educere illum de medio iniquitatum*. He was very much regretted by his superiors and all who knew him, as he was a young man of estimable character and superior talent, and gave great promise of usefulness. He died at Holy Cross College, in Massachusetts, in November, 1890, at the age of 27.

Rev. Edward Mickle, of Cape Charles, Va., was a student in 1870-'71—received honors.

Rev. William Tewes, C. SS. R., of New York, was a student in 1872-'73—received honors.

Rev. William J. Barnwell, C.M., Superior of the House of Studies, Perryville, Mo., and delegate from the United States to the convention of the Congregation of the Mission in Paris in the summer of 1902, was a student in 1877-'79—received high honors.

Rev. Francis P. Doory, the esteemed Pastor of St. Augustine's Church, Elkridge, near Baltimore, was a student in 1874-'80.

Rev. Eugene McDonnell, S.J., for a number of years professor in the College of Fordham, N. Y., was a student in 1874-'83—received distinction.

Rev. William A. Fletcher, D.D., Rector of the Baltimore Cathedral, was a student in 1878-'83—won brilliant honors in his last year when in the class of Rhetoric.

Rev. W. G. Read Mullan, S.J., Rector of Boston College and the Church of the Immaculate Conception, was a student in 1874-'77—received honors.

Rev. A. J. Elder Mullan, S.J., Professor of Theology in Woodstock College, Md., and formerly professor at the Novitiate, Frederick, and in Boston and Georgetown Colleges, was a student in 1878-1882, and the winner of brilliant honors.

Rev. John J. Murray, Pastor of the Church at Sparrow's Point, Md., was a student in 1878-'79—received distinctions.

Rev. Francis M. Connell, S.J., professor for a number of years at St. Francis Xavier's College, New York, and also at Loyola, and other Jesuit colleges, was a student in 1879-'82, and a winner of brilliant honors.

Rev. William T. Russell, of the priests of the Cathedral, and secretary to His Eminence, Cardinal Gibbons, was a student in 1879-'80—received distinctions.

Rev. Thomas E. Stapleton, Pastor of St. Elizabeth's Church in this city, was a student in 1879-'81—received distinctions.

Mr. Albert B. Hoen, of A. Hoen & Co., lithographers, was a student in 1877-'80, and received high honors.

Mr. Joseph D. Stack, in business, was a student in 1878-'80.

Mr. J. Shorb Neale, bank official, was a student in 1879-'80—received distinction.

Mr. Alexander L. Cummings, merchant, was a student in 1879-'85.

Rev. V. Howard Brown, S.J., of the Rocky Mountain Mission, son of Mr. V. J. Brown, the well-known merchant, was a student in the years 1872-'76, and the recipient of high honors. He continued his studies at Georgetown and was graduated there. After his ordination he voluntarily left Maryland, to labor for souls in the Far West.



## IX.

### PRESIDENTIAL TERM OF FATHER SMITH, 1885-'91.

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Rev. Francis Smith, S.J., in August, 1885, succeeded Father McGurk, as President, and continued his good work. He was born in New York, in September, 1844. He was Vice-President of Loyola the last year of Father McGurk's term, and had been previously for a number of years professor in different colleges, so that he had much experience in the matter of education. By good management he cancelled the debt on the College. The "League of the Sacred Heart of Jesus," a pious association numbering more than 1600 men alone, was organized in the Church; and the "Catholic Association," a flourishing intellectual society of Catholic gentlemen, was formed, with the Hall of the College for its place of meeting. Through Father Smith's exertions, also, a number of free scholarships in the College were founded perpetually for deserving students by the contributions of friends. He organized the Loyola Alumni Society; and when, in the autumn of 1889, the Catholic Congress and Centennial of the Hierarchy had gathered Catholic gentlemen in Baltimore from every part of the country, he issued a call to form an intercollegiate association of the alumni of all the Jesuit colleges in the United States.



After mature reflection he discontinued the Commercial or purely English course; so that since that time the College has had only the Collegiate Classical course.

At the annual Commencement held June 29th, 1886, at Ford's Opera House, a debate was held on the subject: "*Resolved*, That Cremation is repugnant to the principles of Christianity." The speakers for the affirmative were: William J. Gallery and John T. Hopkins; for the negative: Thomas J. Carney and Francis G. Rosensteel. An address was given on the "Labor Question," by J. Francis Coad. The degree of A.B. was conferred on J. Francis Coad, Thomas S. Quaid and John A. Lane. Mr. Coad has become an educator, is Vice Principal and professor at Charlotte Hall School, Maryland.

During the following winter season interesting and instructive lectures were given in the Hall by competent gentlemen, together with academic exercises by the students. They took place in the evening, and were open to the friends of the College. Some of them were: Readings from Shakespeare's "King John," students; "Chief Justice Taney," John R. McFee, Esq.; "Some Physiological Points," Oscar J. Coskery, M.D., Professor of Surgery; Readings from the "Lady of the Lake," students; "Home Surgery," Oscar J. Coskery, M.D.; "A Dark Chapter in the History of Maryland," Rev. Edward I. Devitt, S.J.; "Soap-Bubbles and Platteau's Soap-Films" (with experiments), Rev. S. H. Frisbee, S.J.; "Physical and Chemical Properties of Water" (with experiments), students.

At the Commencement held June 24th, 1887, at Ford's Opera House, the subject of the addresses was, "Rome—Her Influence on Nations." The addresses were: "Rome



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of the Scipios," John T. Hopkins; "Rome of the Cæsars," Francis G. Rosensteel; "Rome of Leo X.," Albert G. Brown; "Rome of Leo XIII.," Charles J. Bouchet. An address to the students was given by Mr. Charles J. Bonaparte, the well known scholarly member of the Baltimore bar. The degree of Bachelor of Arts was conferred on five young gentlemen, Messrs. Albert G. Brown, Charles J. Bouchet, Francis G. Rosensteel, John T. Hopkins and John Fischer. Mr. Brown, who was graduated with brilliant honors, is now Rev. Father Brown, S.J., who was ordained priest at Woodstock, Md., in June, 1902. Mr. Bouchet is an esteemed member of the bar. Mr. Rosensteel is in financial business. Mr. Hopkins is a worthy member of the legal profession, and Mr. Fischer became a physician. At this Commencement a premium in the Scientific department was bestowed upon Alfred J. Shriver for the best collection and arrangement of Maryland minerals.

Some of the lectures and entertainments given in the evening in the Hall the following winter before the friends of the College, were: "The Story of Fabiola," (illustrated), Rev. E. A. McGurk, S.J.; "Readings from Shakespeare's King Henry IV.," students; "Ideal Commonwealth," Rev. P. Finlay, S.J.; "Washington Irving," John Morris, M.D.; "Corporate Power, Its Uses and Abuses," James D. Cotter, L.L.B.; "Pilgrimage to the Shrine of the Sacred Heart," (illustrated), Rev. W. Pardow, S.J.

At the Commencement held June 29, 1888, at Ford's Opera House, a number of honors and distinctions were conferred, according to custom, on deserving students; and a special medal of honor was awarded to Frank T. Homer for the best historical essay on the subject,

"General Robert E. Lee." The announcement was made at this Commencement that a medal, to be known as the Whiteford Medal, to be awarded for the best historical essay, had been founded through the generosity of Mrs. Robert Whiteford.

In the evening of December 20, 1888, a drama by W. J. Lucas, entitled "The Cross of St. John's," was presented in the Hall by the students, before the friends of the College.

At the Commencement held June 27, 1889, in the Academy of Music, the yearly Prize Debate was held on the question, "*Resolved*, That Monopolies are Injurious to the State." The affirmative side was taken by George M. Bolling and John E. Hussey, and the negative by Edward J. Donahue and Herman T. Madigan. The judges were Hon. Henry D. Harlan, Hon. Daniel Gans and Thomas M. Lanahan, Esq. The Jenkins medal, for the best debater, was awarded to John E. Hussey. Among many honors and distinctions in the classes, special medals of honor were bestowed upon George M. Bolling for the best paper on the "Marks of the Church," and on Herman T. Madigan for the best historical essay on "Napoleon Bonaparte and Pius VII."

The annual Prize Debate the succeeding year was held in the College Hall, May 8, 1890. Subject: "*Resolved*, That Poetry has exercised greater influence within the last fifty years than it did during the hundred years preceding." The Jenkins medal for the best debater was adjudged to Hugh A. Norman.

At the Commencement held June 25, 1890, at Ford's Opera House, illustrated readings from Longfellow's "Golden Legend" were given by the students, followed by two addresses: "Ethics and the Professions," by

Herman T. Madigan," and "A Model Statesman—Garcia Moreno," by Oscar L. Quinlan. The degree of A.B. was conferred upon Oscar L. Quinlan and Herman T. Madigan. Both have become lawyers. For the best historical essay on "The Origin and Confirmation of the Temporal Power of the Popes," the Whiteford Special Medal was awarded to George M. Bolling. The address to the graduates was by Mr. Michael A. Mullin, A.M., class of '59. On account of its soundness and beauty it is thought that extracts which summarize it may prove interesting here.

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#### EXTRACTS FROM MR. MULLIN'S ADDRESS.

An invitation from one's *Alma Mater* has all the force of a command, and I reappear at a Loyola Commencement just thirty-one years since I spoke my Valedictory before a similar, alas! not the same, audience. But a College lives as the world lives, not for a year or a generation. The thirty-one years which have passed have been eventful in the history and progress of the human race. But there is every prospect that the changes of the coming generation will be greater. It is of this new generation that you, Gentlemen, are to be part. Are you equipped and ready to take part in the race? You have been prepared under a system which, in many respects, is more than two hundred years old, and is largely based on the learning of Greece and Rome. There are many who deride such a system as a thing of the past. There are those who think that a college course founded on science is a better preparation for the work of the world than one founded on literature; that knowledge is more important than expression. The true criterion of a system of education is not so much what has been learned as what mental discipline has been acquired. Classical learning not only gives fecundity of expression, it cultivates exactness and precision. A man cannot acquire exact and accurate expression without exact and accurate thinking. Yet a system of symmetrical and well-rounded scholarship has guided your labors. You have not been taught that because one branch of learning is valuable, the student



must ignore all other learning. The Society of Jesus has never discarded the garnered treasures of the centuries for untried and glittering novelties; yet it has ever been ready to assimilate to its system whatever is new, if proved to be good. In your training therefore, no means has been neglected which could tend to broaden and liberalize your minds, while developing and refining each particular faculty. With such an intellectual training, much will be expected of you by those who know you and are nearest to you. And the world will demand of you more than of others with smaller opportunities. Now, what use will you make of this training? To a young man of liberal education there is nothing so calculated to dishearten as the lack of appreciation which the busy men of the world show to learning. Hence the success of the demagogue and charlatan. We every year hear speeches which are applauded to the echo, but which a college-bred man would be ashamed to make. He finds something still more. He has given the labors of years to learning. But he must learn that it cannot supply brains, or energy, or force of character. His ordinary course is then to undervalue the learning which he has acquired with so much labor. But after the first ten years have passed, he has found that learning has its value even to the man of the world. What is this value? Not as a marketable commodity; for that is little. It is rather the value it has as a discipline in moulding character, in developing the man.

Every man who has knowledge, is to that extent superior to the man who has it not. Gentlemen, be not discouraged if you cannot immediately coin your learning into dollars. I dwell not on the pleasure with which literary and scientific studies sweeten our hours of leisure. Even in a utilitarian sense, your college training is not without its value. And with a fair allowance for the exceptions which are said to prove every rule, men of college training, although in such a minority, are the rulers of the world. Not only do they direct all higher institutions of learning; they fill all the high positions in the Church, and in the courts, the cabinets and the parliaments of the world; they occupy the leading positions in all the professions; and I will venture also to say that they furnish more than their share of the successful men of business.

In conclusion then, Gentlemen, let me urge you to continue the liberal studies which have brought to you to-night the honors

of your *Alma Mater*. Make money if you can, honestly; achieve fame or at least improve your condition in the world without sacrifice of honor or principle. But the important thing after all is, not what wealth you may hoard or what position you may acquire, but rather into what manner of man you have developed. Attend faithfully to whatever business or profession you may choose. Let not your minds be dwarfed by the prevailing agnosticism in philosophy. Read copiously but carefully of the serious literature of your times. Not by hiding from the blast the Jesuits of old stayed the storm of the Protestant Reformation. Our young men should take part in the intellectual activities of the times. The man who fears the result has little confidence in the power of Truth or in the promises of Christ.

Father Smith was relieved of his responsibility as President, in May, 1891. There was great regret among the people at his departure. He had been devoted to their welfare, was a popular confessor, by his zeal and earnestness had brought the men's and women's Sodality to great perfection of organization, and had won the attachment of many by his kindness and sympathy shown to those in trouble. After leaving Baltimore he was assigned to the band of priests who give Missions in different places; and this was his work until he met death by an accident in Boston, December 6, 1897.

During Father Smith's term, in the scholastic year 1885-'86, Rev. Joseph Ardia returned to the College, where he still lives, an octogenarian, known to many and respected by them as a kind and enlightened confessor. Nearly half a century ago, during the years 1857-'60, he was the painstaking, earnest and clear-headed Professor of Mental and Moral Philosophy at Loyola, and is still well and pleasantly remembered by his former students. During the three years following that time he was professor to the Jesuit scholastics in their three years' course in philosophy, when the seminary of the Society of Jesus, which is now at Woodstock,

was located at Boston College; and he had as his pupils several who have since become distinguished priests. Afterward he was for many years Pastor of the congregation of St. Joseph's Church, Philadelphia, the venerable church at which Washington attended divine service after the Revolutionary War, and at whose parochial residence adjoining, the "Father of his Country" is said also to have been a friendly visitor to the Fathers when he resided in Philadelphia as President.

Father Ardia was Professor of Mental and Moral Philosophy at Loyola in 1886-'87. He has a clear remembrance of remote occurrences in his long and eventful life. He is an Italian, born in the kingdom of Naples, where he lived until 1848, when just after his ordination to the priesthood the revolutionists, enemies of religion, drove him out with the members of his Order and even the Superior General at Rome. After several months of vicissitude in Malta, France and England, he sailed for New York, where he arrived safely. From there he was invited to Georgetown College, D. C., and taught philosophy for several years with earnestness and eclat in that venerable institution, from which he came to Loyola, as mentioned above.

Mention ought to be made here of Rev. Robert Fulton, S.J., formerly Provincial of the Society of Jesus, and of his generous gift to the cause of Christian education. During his Provincialship he gave for three successive years the sum of \$100 as a prize to be contested for by a number of Jesuit colleges, in Christian Doctrine. The first two years, which were the last of Father McGurk's term and the first of Father Smith's, it was won by Loyola; and at the Commencement in 1885 it was awarded to Oscar L. Quinlan, and the following year to Alfred J. Shriver. There were five colleges in

competition the first year and seven the second. Father Fulton had been professor at Loyola in its first year, when he was a scholastic. After his ordination he was many years President of Boston College, which he raised from small beginnings to a position which commanded great respect even in the "Athens of America." He was well known in Boston, and made many friends there by his acts of benevolence. He was a man of superior literary and classical culture, and was noted especially as a conversationalist, being original, erudite and entertaining. He was Provincial in the years 1882-'88; he died in California, at Santa Clara College, in September, 1895.

Rev. Edward D. Boone, S.J., returned to the College in 1890. He had been Vice-President in 1868-'70, and is kindly remembered by students of that date; he was also Professor of Rhetoric and Poetry during the years 1871-'73. He was afterward Pastor at Leonardtown, Md., and then President of Holy Cross College, in Massachusetts, for a number of years. During the past twelve years of his residence at Loyola he has been the devoted and esteemed Chaplain of the Penitentiary, Jail and House of Correction, and in these functions he has had a varied and interesting experience. About a decade of years ago a hardened criminal was confined in jail who had been indicted for a brutal murder, tried in due process of law, found guilty and sentenced to death. Father Boone's action in his case was much admired and commended at the time. He offered him his ministrations, received him into the Church at his own wish, and gave him all the consolations of religion. The good fruit of his work was shown in the evident sentiments of repentance, resignation and peace manifested by the accused on the scaffold before his death.

X.

OLD STUDENTS DURING THE DECADE  
1880-'90.

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The following are some of whom we have information:

Dr. Francis E. Brown, an esteemed physician of the city, was a student in 1879-'85; he afterward was graduated at Georgetown.

Mr. Francis J. Coonan, in business in England, was a student in 1877-'81.

Mr. John T. Curley, contractor, was a student in 1876-1881.

Messrs. Charles A. Fink and Thomas S. Fink, in business, were students in 1877-'81.

Mr. Joseph Gahan, railroad official, was a student in 1877-'81.

Mr. Edward L. Holloway was a student in 1878-'81.

Mr. Joseph C. Linsmeier, manufacturing pharmacist, was a student in 1875-'81.

Mr. William P. Lyons, lawyer, was a student in 1877-'81—received honors.

Mr. Robert N. Sloan, bank official, was a student in 1878-'83—received honors.

Mr. Nicholas P. Spencer, railroad official, was a student in 1879-'81—received honors.



Dr. William T. Cathell, a well-known and esteemed physician, was a student in 1880-'84—received distinctions.

Mr. William S. Cleary, railroad official, was a student in 1880-'82—received honors.

Mr. Thomas V. Hassan, in business, was a student in 1880-'82.

Mr. Simon J. Kemp, bank official, was a student in 1880-'82—received distinctions.

Mr. Thomas K. LeBrou, in business, was a student in 1880-'81.

Mr. J. Carroll Ahearn, in business, was a student in 1881-'87—received distinction.

Mr. George M. Blake, contractor, was a student in 1881-'85.

Mr. Stephen P. Campbell, lawyer, was a student in 1881-'82.

Mr. Sylvester W. Cook, engaged in insurance, was a student in 1881-'82—received distinction.

Messrs. John C. E. and W. J. De Bullet, in business, were students in 1881-'82.

Mr. Joseph E. Dunn, in business, was a student in 1881-'89—received distinctions.

Mr. Joseph T. Prevost, book-keeper, was a student in 1882-'86.

Messrs. Leander H. and William A. Lowekamp, book-keepers, were students in 1882-'85; both received distinctions.

Rev. Joseph A. Foley, associate Pastor of St. Paul's Church, North Caroline street, was a student in 1881-1883—received distinction.

Rev. Lawrence J. McNamara, Pastor of St. Bridget's Church, Canton, was a student in 1881-'85—received distinctions.



Mr. Alfred J. Shriver, lawyer, was a student in 1882-1887, and the winner of brilliant honors.

Dr. William T. Riley, an esteemed physician, was a student in 1882-'88—received distinctions.

Mr. Aloysius T. Benzinger, court official, was a student in 1883-'86—received distinction.

Dr. Charles S. Woodruff, an esteemed physician, was a student in 1882-'86.

Mr. R. Sanchez Boone, in business, was a student in 1884-'88.

Mr. William V. Carver, book-keeper, was a student in 1882-'86.

Mr. Charles J. Coll, in business, was a student in 1883-'85—received distinctions.

Mr. Alexander L. Cummings, merchant, was a student in 1883-'85—received honors.

Mr. William J. Gallery, a well-known Catholic book-seller, was a student in 1881-'87—received honors.

Dr. Henry F. Cassidy, an able physician, was a student in 1883-'87—received honors.

Mr. Joseph J. Cassidy, merchant, was a student in 1883-'86.

Mr. Charles B. Gorman, esteemed member of the firm of C. J. Dunn & Co., was a student in 1881-'86—received distinction.

Rev. Denis C. Keenan, Pastor at Newport, Charles County, was a student in 1881-'85—received distinction.

Dr. Anthony H. Mathieu, physician, was a student in 1881-'88.

Mr. Charles Milholland, lawyer, was a student in 1883-'86.

Mr. Edward J. Shriver, merchant, was a student in 1883-'88—received honors.

Mr. William S. Tonry, chemist, was a student in 1883-'87—received distinction.

Mr. Bernard J. Goodwin, railroad official, was a student in 1883-'86—received honors.

Mr. Francis Helldorfer, brewer, was a student in 1881-1886—received honors.

Mr. Joseph Judik, manufacturer, was a student in 1883-'86—received distinction.

Mr. John J. Kidd, in business, was a student in 1883-1888—received distinctions.

Mr. Francis I. Markoe, in business, was a student in 1883-'86.

Mr. Lewis C. Roche, in business, was a student in 1883-'85.

Rev. Philip J. Walsh, associate Pastor of St. Gregory's Church, was a student in 1883-'84.

Mr. G. Stuart Wise, in business, was a student in 1883-'88—received distinction.

Mr. Clarence D. Boyle, Manager of the Monarch Electric Company, was a student in 1884-'88.

Mr. Bernard Gallery, Catholic bookseller, was a student in 1884-'86.

Mr. John E. Hussey, journalist, Chief Clerk of the City Council, was a student in 1884-'89; he received high honors.

Mr. Benjamin W. Jenkins, clerk, was a student in 1884-'87—received distinction.

Rev. Louis O'Donovan, priest of the Cathedral, was a student in 1884-'90—received high honors.

Mr. Harry C. Mathieu, lawyer and commissioner of deeds, was a student in 1884-'89—received distinctions.

Rev. Thomas A. Walsh, associate Pastor of St. Paul's Church, Washington, was a student in 1884-'86—received honors.

Mr. Frank J. Gately, lawyer and former member of the Legislature, was a student in 1885-'89.

Mr. G. Henry Katzenberger, clerk, was a student in 1884-'87.

Mr. Bernard Schmitz, an esteemed lawyer, was a student in 1884-'86.

Mr. Henry S. Barklage, inspector, was a student in 1885-'86.

Mr. Bartus C. Dorsey, clerk, was a student in 1885-'87.

Mr. Louis A. Katzenberger, engaged in insurance, was a student in 1884-'86—received honors.

Rev. Patrick Gavan, a priest of the Cathedral and Chancellor of the Archdiocese, was a student in 1885-'86—received honors.

Mr. Emile Coonan, President of the Baltimore-Maryland Engraving Company, was a student in 1885-'86—received honors.

Rev. Edward Healy, assistant Pastor of St. John's Church, Eager street, was a student in 1885-91.

Mr. Jacob M. Hedian, in business, was a student in 1885-'88—received honors.

Messrs. David W. and Thomas W. Jenkins, of H. W. Jenkins & Sons, were students in 1885-'89—received distinctions.

Mr. Paul J. Quinn, real estate, was a student in 1885-'90—received distinctions.

Mr. James P. Corbitt, in business, was a student in 1886-'88—received distinction.

Mr. Philip I. Heuisler, chemist, was a student in 1886-'89—received distinctions.

Mr. Charles A. McCann, clerk, was a student in 1886-'89—received distinctions.

Mr. James R. Higgins, clerk, was a student in 1886-'88.

Rev. Thos. G. Smyth, assistant Pastor of St. Stephen's Church, Washington, was a student in 1887-'91, and the winner of brilliant honors.

Rev. Francis Wunnenberg, Pastor of St. Joseph's Church, Belair Road, was a student in 1887-'90—received distinction.

Rev. Hugh A. Curley, associate Pastor of St. Vincent's Church, was a student in 1888-'91.

Rev. James B. Kailer, associate Pastor of St. Pius' Church, was a student in 1888-'89—received honors.

Mr. Charles A. Murphy, clerk, was a student in 1886-1888—received distinctions.

Mr. Joseph F. Tiralla, secretary, was a student in 1886-'92.

Mr. Ernest M. Hill, engineer, was a student in 1887-1893—received honors.

Mr. Thomas J. Jeanneret, secretary, was a student in 1887-'93—received honors.

Mr. Frank Tully, in business, was a student in 1887-'88.

Mr. Charles B. Brown, clerk, was a student in 1887-1892—received distinctions.

Mr. Charles I. Callahan, in business, was a student in 1888-'93—received distinctions.

Mr. Edward F. Milholland, journalist, was a student in 1882-'86.

Rev. John J. Knell, associate Pastor of St. Jerome's Church, was a student in 1886-'88.

Messrs. James F. Dunn, Carroll J. Boone and Thomas M. Connell, were students for several years during the period 1877-'84. They entered the Society of Jesus, passed through the noviceship and several years of study, and gave great promise for the future, when they were called from earth in the flower of youth, as Aloysius and

Berchmans and so many other youthful saints had been called before. Messrs. Dunn and Boone died at Georgetown College in November, 1890, and October, 1895, respectively, and Mr. Connell at St. Francis Xavier's College, New York City, in January, 1892.

Mr. James W. Kemp, in business, was a student in 1885-'91.

Dr. George V. Milholland, an esteemed dentist, was a student in 1883-'89—received distinction.

Mr. Nicholas S. Hill, Jr., engineer, son of Major N. S. Hill, of the Carrollton Hotel, was a student in 1881-'83, and received distinctions. He afterward continued his studies at the Stevens Institute of Technology and was graduated there. Lately the newspapers announced that he was appointed Chief Engineer of the Water Department of New York City.

Mr. Frederick O'Brien was a student in 1882-'85, and received honors. Lately the Baltimore *Sun* had the following notice of him:

Mr. Frederick O'Brien, who is now in Japan collecting industrial statistics in the Orient, is a son of Judge William J. O'Brien of Baltimore. Mr. O'Brien was born in Baltimore 33 years ago. He was educated at Loyola College and was graduated at the Law School of the Maryland University. He did not enter the legal profession, but became a writer. He has done newspaper work in New York, Chicago, San Francisco and other cities. For some years he has been a Pacific Coast correspondent. He married Miss Gertrude Frye, whose father was formerly United States Consul at Halifax.



## XI.

### PRESIDENTIAL TERM OF FATHER MORGAN, 1891-1900.

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Rev. John A. Morgan, S.J. succeeded Father Smith in May, 1891. He had been a professor at the College, when a scholastic, from 1862-'66, and hence was on familiar ground. He had also been professor at Georgetown and Gonzaga Colleges, D. C., had been for years one of the Fathers whose work is to give missions in different places, and had been a considerable time Pastor of St. Joseph's Church, Philadelphia. He was a man of literary and classical culture. He was a native of St. Mary's County, Md., was born in October, 1838, and possessed the old-time Maryland geniality and *bonhomie*, and as a consequence won a large circle of friends in Baltimore. During his administration the number of students increased and became larger for a time, than at any previous period. As the need of enlarging the College was felt, he completed the purchase begun by Father Smith of the six dwelling-houses on Monument street adjoining the College property. Until a new building could be erected on their site, two or three of them were altered so as to afford additional class-rooms for the students. In a hall in one of them, lectures also were introduced a couple of evenings in the week on Mental



and Moral Philosophy for gentlemen already launched in business or professional life; and through several years a large number of degrees were conferred on those who attended the lectures and passed the examinations prescribed. In the Catalogue of 1895 it is announced, in reference to those attending these evening lectures, that hereafter the College will confer degrees *in course* only upon those who already have academic degrees. The evening lectures have now been discontinued for some years.

During Father Morgan's administration the higher classes in the College were fairly well filled, and nine classes of Philosophy, after finishing the course, were admitted to graduation and received the degree of A.B. Many public exhibitions were given by the students in Mental or Moral Philosophy or Natural Science; their yearly debates in public were of superior excellence; and several plays were given by the Dramatic Association before large audiences in such a manner as to delight them and win their applause.

Father Morgan revived for a time the Catholic Association, an intellectual society of Catholic gentlemen, "intended to provide opportunities for acquiring the advantages of higher education in literary, scientific and philosophical work." He also kept up the Alumni Association, whose object, as expressed in the Catalogue of 1896, is to strengthen and perpetuate College friendships, to stimulate and encourage cultivation of taste for liberal pursuits, and to advance the interests of the College. Mr. Michael A. Mullin was the able President until 1900, when Mr. Arthur V. Milholland, the present genial chief officer, was elected. Mr. Charles M. Kelly, of the Baltimore bar, is the zealous and energetic Secre-



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tary and Treasurer, and invites old students who may desire to keep up their connection with the College by becoming members of the Alumni Society, to communicate with him, 405 Fidelity Building.

In June, 1894, the Secchi Scientific Society was organized by the Philosophy class of that year, directed by their Professor of Physics. It is formed of students of the higher classes, and has for its aim to stimulate a taste for the Natural Sciences in its members and to advance them in various scientific information. A monthly excursion is made under the guidance of the professor to some place where science is exemplified either in nature or the arts; and a monthly meeting follows, at which papers are read and discussions held on scientific topics. Since the completion of the new building, the College possesses better facilities than ever before for the teaching of the Natural Sciences. It has a commodious chemical lecture-room, a well supplied laboratory, and an extensive cabinet of physical instruments and minerals.

On the evening of June 11, 1891, the students gave an exhibition in Natural Science in the College Hall, with the following program:

Mater omnium bonarum artium sapientia—Cic.

"Prologue," Edward J. Donahue; "The Wonderful Power of Water at Rest and in Motion," Francis T. Homer; "Indestructibility of Matter and Energy," Geo. M. Brown; "Exponitur Ratio propter quam Terra sit Rotunda," Geo. M. Bolling; "Perpetual Motion an Impossibility," Chas. C. Homer; "Concerning Earthquakes," Joseph C. Mullin; "Closing Words," Hugh A. Norman.

The *Catholic Mirror* had a lengthy notice of the exhibition, from which we quote briefly:

The first speaker, in a pleasing manner explained what was to be the nature of the evening's treat. He said that public opinion gave the Jesuits the full credit of bestowing on their scholars a splendid classical training, and of thoroughly instructing them in Christian doctrine, but held that they were opposed to Science. The concession, as made above, he said, is in itself a great deal; but that the Jesuits are opposed to Science, is not true. The present exhibition will speak for itself on the question. Mr. Francis Homer's lecture was probably the most interesting, certainly the most elaborate, of the evening. He used experiments, explained his meaning by diagram or by relating some familiar incident, speaking sometimes extempore with great fluency. Mr. Brown deserved the highest commendation for the able way in which he handled his very difficult subject. Mr. Bolling's lecture was in Latin, and the idea was suggested, he said, by a recent contention in a college journal that Latin ought to be the universal language of science. Mr. Charles Homer proved conclusively that no machine once set in motion, and assisted by no other agency than itself, could go on forever. Mr. Mullin gave the last lecture in a popular way. Finally Mr. Norman commented on each of the lectures and thanked the audience for their kind attention.

On the evening of June 6, 1895, the following program was rendered in the College Hall:

*Exhibition in Natural Science before the Secchi  
Scientific Society.*

"The national necessity for scientific education is imperative."  
—Sir J. Lubbock.

Lectures by students with experiments and stereopticon diagrams: "A Fundamental Theorem on Force," R. Emmett Lacy; "The Voltaic Current and the Dynamo Machine," Thomas J. Foley; "De Solis Constitutione," Martin A. O'Neill; "Ways of Estimating Geological Time," Chas. M. Kelly; "Dissipation or Degradation of Energy and Death of the World," Jeremiah

P. Lawler. On the back of the program is an epitome in English of the Latin lecture on the "Constitution of the Sun." It read as follows: "Importance of the sun to us. Its great distance and how ascertained. The great heat and high temperature of its surface. Its immense size and mass. Spots of the sun and its rotation. The solar atmosphere and its analysis by the spectroscope. Source of the sun's heat, and how long it will last."

At the end of the program is the sentiment:

"Science is approaching the hour when we shall no longer open its books without a religious emotion."—Bishop Bougaud.

On February 11th, 1897, students of the Senior class gave a scientific exhibition in public on the X-ray, with the following program: "The Discovery of the X-ray," William A. Toolen; "The X-ray," Herman I. Storck; "Application of the X-ray," James F. Gurry. The subject was then fresh and the world still in wonder at the strange discovery; the exhibition was much praised, and showed that the College was up to the time in science. These are examples of the exhibitions in Natural Science given during the years 1891-1900.

Under the auspices of the Catholic Association a number of lectures by distinguished men were given in the Hall before the friends of the College in the years 1893-'95. Three of them were specially interesting. Mr. Masayoshi Takaki, a native of Japan, and a student of the Johns Hopkins University, lectured on the recent war between his country and China. With liveliness of manner and in fluent English, with a slight foreign accent, he explained the



causes and progress of the war, naturally leaning to the side of Japan. Then he gave some account of the customs of his country, robed himself in the male and female Japanese dresses, and after the lecture remained to answer any questions prompted by the curiosity of those present.

Another lecture was by Col. William P. Craighill, the eminent engineer, who had deepened the channel of Baltimore, which has been called the Craighill Channel in his honor. He spoke of the process of dredging the channel, and gave an idea of the vastness of the work by saying that the amount of mud taken up would fill Baltimore street for three miles to the tops of the houses. Then he gave an unwritten page of history in telling how a stealthy attack was made on Baltimore by the British at the same time that Fort McHenry was bombarded, but was frustrated by the brave and watchful citizens. He gave interesting information also on the defences of Baltimore against possible attack in war, though he said he could not tell everything, as discretion naturally obliged the Government to keep some of its defensive preparations secret. Before his lecture he disclaimed all rhetorical art required in a lecturer; still, in an easy, winning manner and in fluent, expressive language he did full justice to his subject, and afforded a pleasant evening to the audience.

Another lecture was by Col. Charles Marshall, the veteran lawyer and an estimable gentleman, who had been on the personal staff of General Robert E. Lee and in very close intercourse with him. In his graphic, interesting and able manner he carried his audience back in fancy to the period of the Civil War and the campaigns before Richmond, and gave some inside history of those

events. In reference to so many unexplained movements of Northern armies, he said that the unseen cause of them was Lee's stratagem. The great Southern commander, he said, liked especially to play on the Government's sensitiveness about Washington, which he made a feint to attack when he wished to get rid of an army near him—and then the army was off to the defence. Other lectures were given by the following: General John Gibbon, U. S. A., on "Fighting with the Indians"—a lecture which was his last; Admiral Ammen, U. S. N., who, also, on this occasion made his last public appearance; Gen. Joseph L. Brent; Col. Richard Malcolm Johnston; Mr. W. H. McGee, U. S. Bureau of Ethnology; Captain C. H. Hamilton, Dublin; Joseph Packard, Esq.; Dr. Thomas L. Shearer; Dr. Quinn, of the Catholic University, who lectured on Greek; Hon. Richard M. McSherry; Dr. Hyvernât, of the Catholic University; Messrs. Charles J. Bonaparte and A. Leo Knott, who gave a public debate on the Gold and Silver Standards. The success of these lectures, it seemed, was due in great measure to the energy and sagacity of Mr. J. Austin Fink, a prominent member of the committee in charge of the matter.

The public debate by students was held in the College Hall, May 28, 1891. The subject was: "*Resolved, That the French Revolution has not been a Blessing to France.*" The judges awarded the Jenkins Medal to Francis T. Homer.

At the Commencement held June 24th, 1891, at the New Lyceum Theatre, Messrs. George M. Bolling, George M. Brown and Hugh A. Norman, having finished their college course, received the degree of Bachelor of Arts. Mr. Bolling afterward pursued with distinction a

three years' course of Greek at the Johns Hopkins University and received the degree of Ph. D.; he has now been for some years Professor of Greek at the Catholic University, Washington. Mr. Brown is in business, a member of the firm of V. J. Brown & Sons. Mr. Norman is an esteemed member of the Baltimore bar and a prominent Catholic.

The next year the public debate was held May 5th, 1892, in Lehmann's Hall, on the question: "*Resolved*, That the Golden Age of English Literature is Our Own Century." The judges awarded the Jenkins Medal to Charles C. Homer.

At the Commencement on June 27th, 1892, as it was the centennial year of Columbus, the addresses of the graduates were on the great Discoverer. Messrs. Francis T. Homer, Charles C. Homer, Edward J. Donahue and J. Cluskey Mullin spoke respectively on "Columbus, the Navigator and Man of Science;" "Columbus, the Loyal Subject;" "Columbus, the Hero;" "Columbus, the Christian." The Salutatory was delivered by C. Stewart Lee, and the Valedictory by Edward V. Milholland. Six students received the degree of Bachelor of Arts:—Messrs. Edward J. Donahue, Charles C. Homer, Francis T. Homer, C. Stewart Lee, Edward V. Milholland and J. Cluskey Mullin. Mr. Donahue is now a postoffice official, Mr. Lee is in business, Mr. Milholland is an esteemed physician, Messrs. Francis Homer and Mullin are prominent lawyers, Mr. Charles Homer became a lawyer and is Vice-President of the Second National Bank. The address to the graduates was by Mr. Arthur V. Milholland, A.B. 1862, A.M. 1890; and as it expressed sentiments both sound and beautiful, it is thought that some extracts from it here will prove interesting:

Rev. President and Professors, Ladies and Gentlemen, Fellow-Graduates:—I address you as fellow-graduates, because thirty years ago I had the honor of receiving from the Faculty of Loyola College the same degree it has but a few moments ago conferred on each of you. I know this audience, parents and friends, came rather to hear you than me, and I shall, therefore, not delay them long. I apprehend that, as you are about to embark on life's voyage with, perhaps, as yet no well defined purpose as to the occupation which may engage your attention, it may be proper for me to vary the usual form of such discourses, and to say a few words about the avocations of men and the needs of the times. This year 1892 being the quarto-centenary of the discovery of the New World by Columbus, whose life and works have been so ably presented by you to-night, its development in that period affords a study of the marvellous achievements of which men are capable. And it is true that the most wonderful triumphs in invention and discovery have been made in the present century, and perhaps within its last sixty years. Had they been even hinted at less than a century ago, they would have been received in the same spirit as the stories of the Arabian Nights. Prosperity and natural development have grown with the country; its commercial and industrial enterprises attract the attention of the world. But the science of the professions has also been making advancement which is not so readily seen.

Medicine, for instance. A complete revolution has taken place in the last half-century in medicine and surgery. We find Dr. Oliver Wendell Holmes in his lecture of thirty years ago rejoicing over our improved hygiene and simplified treatment, and instead of violating the instincts of the sick, studying those instincts. The art of prevention and the art of cure have merged and expanded their functions. The influence of the professors of medicine over State Legislatures has brought the aid of sanitary legislation to enlarge the beneficent areas of scientific discovery.

Then as to the profession of the Law. As relates to its membership, like all other professions, the greatest number is at the foot of the ladder, although there is always ample room at the top. They are the men the most trusted and distrusted; men who make contracts and unmake them, who give advice and sell



counsel, who make trouble out of money and money out of trouble, who are ready either to defend or prosecute. The lawyer is at liberty to make selections in the cases he takes. Now, I ask you to remember one thing above all others, that whatever a man's profession or business may be, if he is moved to any other than honorable practice in perfect good faith, he is unworthy.

There is one subject which I have not mentioned; one in which all professions and classes, even a portion of the females of the country, take an interest; I refer to politics. Now there is a vast difference between a politician and a statesman; but a man may be a politician in another and a broader sense. A man looking to the solution of the great questions which affect the welfare of the people, who guards their liberties, who determines their rights and dares to maintain them, looks not for power simply to gain the emoluments of office, but to use his power for the advancement of civilization. To be dependent solely on politics for a living, is to be the slave of some one, to be subordinated to influence of one kind or another.

However, there is need of young men of education in politics. They can do a great deal to direct the course of public events with advantage to the community; and it is not necessary to hold office. Honesty and independence will best be preserved by holding aloof. And I ask you when you go forth to assume the obligations of American citizenship, to take as one of the best gifts of your *Alma Mater*, an abiding faith in the value of a good conscience and a pure heart. Never yield to those who hold that these are childish things in the struggle of manhood with the stern realities of life. Interest yourselves in public affairs as a duty of citizenship, but do not surrender your faith to those who discredit politics by scoffing at sentiment and principle. Be true to the principles learned in the course you close to-night. And even the man who is defeated in the faithful discharge of the trust reposed in him, is happy in the knowledge that such defeat is preferable to victory with the wounding of conscience and the sacrifice of honor.

Men are wanted. We hear complaints that all professions, all branches of business are crowded. My young friends, there is room for men always. The great question of Capital and Labor,

and great problems of State, of commerce, of society—problems vexed and mixed and dark, are to be settled; and who are to settle them but the men now coming to manhood's station? But when I say men, I do not mean men with great physical and intellectual development only; such would be machines of great power with perhaps dynamite within. We want pure men—men of truth, men true to themselves, true to their fellow-men, true to God. Young men of Loyola, remember that the inspiration of your *Alma Mater* will serve you; and with an abiding faith in her and her teachings, I have no doubt success will attend you.

At the Commencement on June 26th, 1893, the degree of Bachelor of Arts was conferred on the following students who completed their course: John F. Connor, Charles J. Trinkaus, John T. McElroy, W. Seton Belt, J. Edwin Murphy. Mr. Trinkaus is now the Rev. Pastor of St. Mary's Church, Upper Marlboro, Maryland, where he has built a new church; Mr. McElroy is a priest in Charleston, S. C., and Mr. Murphy is a journalist. Mr. Trinkaus graduated with brilliant honors; Mr. Murphy also received honors.

On the evening of April 22nd, 1895, the class of Rhetoric, guided and trained by their professor, Rev. Benedict Guldner, S.J., presented in the College Hall a Latin comic drama entitled *Deceptores Decepti*. The costumes were beautiful, the scenery appropriate, the music, specially arranged for the occasion, was effective, the acting was excellent, and the dialogue in the language of Cicero was specially interesting to those who understood it, and even to those who did not. Altogether it was a very pleasant entertainment.

At the Commencement held June 25th, 1895, at the Lyceum Theatre, there were three addresses on "Errors Old and New:" "The Skeptic," R. Emmett Lacy; "The



Pantheist," Charles M. Kelly; "The Atheist," Jeremiah P. Lawlor. Four young men, Thomas J. Foley, Charles M. Kelly, R. Emmett Lacy and Jeremiah P. Lawlor, having finished their college course, received the degree of A.B. Mr. Foley is now a priest at Reisterstown, Md.; Mr. Kelly is a lawyer, Mr. Lawlor is a physician, Mr. Lacy is dead.

At the Commencement, June 23, 1896, the degree of Bachelor of Arts was conferred on James I. Conway, August M. Mark, James L. Kearney, Mercer Hampton Magruder, John F. Seeberger, Joseph C. Judge, J. Aloysius Boyd, Mark J. Smith, Edward P. McAdams, Martin J. O'Neill. Mr. Conway, who received many honors, and Mr. Smith are now Jesuit scholastics. Messrs. Mark and McAdams are priests. Messrs. Magruder, Judge and Boyd became lawyers. Mr. O'Neill is a physician and Mr. Kearney an educator, both Professors at Loyola.

At the Commencement on June 22, 1897, at the Lyceum Theatre, six students of the class of Philosophy received the degree of A.B.:—James F. Gurry, John J. Haverkamp, George M. Leimkuhler, John M. McNamara, Herman I. Storck, William A. Toolen. Mr. Storck, who received many honors, is now a Jesuit scholastic. Mr. McNamara and Mr. Toolen are priests. Mr. Gurry is a lawyer. Mr. Walter J. Boggs, of this class, who was a student during the years 1890-'96, and the recipient of many honors, went to Georgetown from Rhetoric and was graduated there; he is now a member of the legal profession in the city.

At the Commencement, June 23, 1898, at the Lyceum Theatre, eight students of the class of Philosophy received the degree of Bachelor of Arts:—Wilson J. A. Carroll, J. Albert Chatard, Daniel J. Coyne, Joseph S.

Didusch, James I. Donellan, Thomas F. Lowe, J. Preston W. McNeal, John A. Powers. Mr. Didusch, who received many honors, is now a Jesuit scholastic. Mr. McNeal, who received high honors, is now a railroad official. Mr. Carroll is a lawyer. Messrs. Chatard and Lowe are physicians. Mr. Donellan is a journalist, and Mr. Powers a bookkeeper.

At the closing exercises of the Academic or College Preparatory classes, June 21, 1899, the story of Rip Van Winkle was given as a public exercise, with the following division: "Rip at Home," Jacob P. Jarboe; "Rip and Hendrick Hudson's Crew," Hilary Lucke; "Rip Wakes Up," John G. Barrett; "Rip at the Inn," William F. Braden.

At the Commencement on June 22, 1899, the degree of A.B. was conferred on the following students of the class of Philosophy:—Peter A. Callahan, Andrew C. Engelhardt, I. Leo Hargadon, Joseph A. Herzog, C. Justin Kennedy, John H. McManus, Francis X. Milholland, Thomas J. O'Donnell. Mr. Callahan is a surveyor and engineer; Mr. Engelhardt an ecclesiastical student; Mr. Hargadon a Jesuit scholastic; Mr. Herzog a bank official; Mr. Milholland a railroad official, and Mr. O'Donnell a medical student. Mr. Charles M. Kelly, after two years' attendance at the evening lectures, when he was already a Bachelor of Arts, received the degree of Ph.D. He delivered the Doctor's Oration on "Arbitration;" and as this is a subject of living interest and hopeful import, perhaps some extracts from it will be interesting here.

#### ARBITRATION.

We are going to ask you a unique question: How long does it take a nation to grow from infancy to manhood? With the individual man this question is easily answered; for physiolo-

gists have determined the number of years required to pass from infancy to boyhood and finally to manhood. But the philosophy of history has failed to show us how long it takes a nation to develop from infancy to manhood; because a nation, though composed of physical beings, is in itself a moral being, an organism that results from the free actions of men who are bound by moral laws, a union of rational beings that conspire to a common good.

Hence you see that the human will may alter progress or cause retrogression in the life of a people. The time must come in the life of every nation when that nation considers itself matured or in its manhood, free and independent of all other earthly powers. When a people declare that they are, and of right ought to be, free and independent, no other nation can lawfully make this matured nation a dependency. Every nation must grow with the flight of years; but that growth must be an internal one, and it cannot lawfully be brought about by foreign conquests. Nature tends *per se* to render its works more perfect; and it is absurd that nature, which is the primitive impulse of the Creator to His works, should tend to what is imperfect. History will not deal leniently with any nation that destroys the tendency toward perfection in human societies, by subjugating or overpowering a people, and holding sway where another nation formerly ruled. There is a law of contraries that every logician must admit, and which now from war and strife and despotism carries us to the plan of general disarmament. This would certainly please both Americans and colonists, and we would altogether favor it, were it not possible that when a general disarmament takes place, the enemy of mankind might at once stimulate a party or a sect to rise fully equipped and destroy all thrones, shatter all crowns and powers, and proclaim anarchy. If a general disarmament takes place, not all dissensions have come to an end. There will be need then of an international board of arbitration that will settle all claims and keep mankind in friendship. This will be done by a board of arbitration that has now come to be a prospective fact. And to the honor of the Church let it be said, that some three years ago the three Cardinals of the English-speaking world gave forth to the world a petition embodying this plan of an international board of arbitration, and have thus the honor of having been the foremost promoters of an era of universal peace.

At the Commencement on June 25, 1900, in the new Hall of the College, the addresses of the graduates were on the Philippine Islands, as follows: "The Philippines under Spain," J. Frank Dammann, Jr.; "The Educational Problem in them for the United States," George M. Brady; "The Religious Problem for the United States," John L. Gipprich; "The Property Problem for the United States," Francis O. Goldbach. Six students of the class of Philosophy received the degree of A.B.: George M. Brady, J. Frank Dammann, Jr., John D. Gipprich, Francis O. Goldbach, Joseph A. Mooney, Joseph J. Zimmerman. An eloquent address to the graduates was given by Judge N. Charles Burke, LL.D. Right Reverend Bishop Curtis presided, and conferred the degrees and honors.

Father Morgan's greatest work was, perhaps, the erection of the new building. Its plan, as made by the architect, was placed in the hands of the builder in 1898, and the dwellings on Monument street were torn down to make room for it; and in 1899 it was completed, and the Commencement exercises of that year were held in its handsome and spacious new Hall. Loyola College now, with the Church and the new building, is one of the most imposing structures in the city. In the basement on Monument street is a large gymnasium, with all the appliances for physical culture; on the floor above are many class rooms, bright and airy; over these is the Hall, with its ample stage and scenery, holding its place among the best auditoriums of the city; and still above is the well-lighted library, spacious enough to accommodate the large number of books of the College, and many more that may be added.

The new College was blessed by His Eminence, Cardinal Gibbons, on October 5th, 1899, and the event was



celebrated by music and addresses in the Hall before an audience of parents of the students and other friends of the institution.

Father Morgan after his long administration was relieved of his burden in August, 1900, and transferred to St. Joseph's Church, Philadelphia, as assistant pastor. In July, 1901, on account of impaired health and the excessive heat, he sought the cooler air of Worcester, Mass., where he remained at Holy Cross College, until in the spring of 1902 he was removed to Leonardtown, Md., and thence in September following to St. Aloysius' Church, Washington.

We shall bring the present chapter to a close with the mention of one whose name is still fondly remembered by many of his former friends and pupils here in Baltimore, the Rev. Anthony M. Mandalari, S.J., whose great benignity of character and gentleness of manner endeared him to all with whom he came in contact. Father Mandalari was by birth an Italian; but he left his native land in his youth to devote his life to the service of God in America. His connection with Loyola began in the year 1871, when he was appointed Professor of Physics, Chemistry and Mathematics at the College, a position he successfully filled for a period of three years. In 1896 he returned to Loyola, where he occupied the chair of Mental and Moral Philosophy until the year 1899, from which he was transferred to the professorship of Mental Philosophy at the Jesuit House of Studies, at Woodstock, Md., where he remained one year. As a professor Father Mandalari was able and zealous. He was taken with his last sickness, pneumonia, while discharging the duties of Professor of Philosophy at Gonzaga College, Washington, and after



less than a week's illness he died in the most edifying sentiments of piety and religious fervor, at the Georgetown University Hospital, on the 4th of March, 1902, in the sixtieth year of his age.

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The following bequests and foundations were made during Father Morgan's term of office as President:—

#### BEQUESTS.

Mrs. Mary Virginia Sims Carr, who died in July, 1899, left \$5,000 as a bequest for a Professorship, which, taken with her other bequests, aggregated the sum of \$17,000.

Mr. Edward Kearney, in 1898, made a bequest of \$2,500.

#### SCHOLARSHIPS.

The Martin Scholarship, founded by Miss Winifred Martin.

The Barnum Scholarship, founded by Miss Annie Barnum.

The Whiteford Scholarship, founded by Mrs. Celinda Whiteford.

The Bannon Scholarship, founded by Miss Bridget Bannon.

The St. Ignatius Scholarship, founded by A Friend.

The Riordan Scholarship, founded by Timothy Riordan.

The Whelan Scholarship, founded by Thomas A. Whelan.

The Xavier Scholarship, founded by A Friend.

#### MEDALS.

The Myers Medal, the gift of William P. Myers.

The McNeal Medal, the gift of J. V. McNeal.

The Grindall Medal, the gift of Dr. Charles S. Grindall.

## XII.

### ADMINISTRATION OF FATHER BRETT—FATHER QUIRK ELEVENTH PRESIDENT. 1900-1902.

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Rev. William P. Brett, S.J., Professor of Rational Philosophy at the College, succeeded Father Morgan as President. He had made his classical studies at Boston College, and after entering the Society of Jesus, passed through its full course of philosophy and theology with eminent success. He taught the higher classes for several years in the College at Worcester, Mass., and afterward held the high position of Professor of Dogmatic Theology at the *Collegium Maximum* of the Society of Jesus at Woodstock, where its young men make their higher studies before ordination. He also held the position of Vice-President at Georgetown College, D. C., and St. Joseph's College, Philadelphia. He was, therefore, well prepared to preside over the destinies of Loyola. He possessed in middle age the energy of youth, and gave a new impulse to the work of the College in all its parts. But at the end of one scholastic year, just as he passed the Senior or Philosophy class for graduation, he was transferred to the more responsible position of President of Woodstock College, to direct the formation of the



REV. WILLIAM P. BRETT, S.J.



teachers, preachers and missionaries of the Society of Jesus.

On February 4th, 1901, a play was given in the College Hall by the Dramatic Association of the students, entitled "A Celebrated Case."

The printed program of the play gave a list of dramatic performances given by the students of Loyola during the preceding fifteen years, as follows: 1885-'86, "Felician," "King Alfred;" 1886-'87, "King John;" 1887-1888, "Henry IV.;" 1888-'89, "The Cross of St. John's;" 1889-'90, "The Undergraduates;" 1890-'91, "Damon and Pythias;" 1891-'92, "Pizarro;" 1892-'93, "William Tell;" 1893-'94, "King John;" 1894-'95, "Henry IV.;" 1895-'96, "Damon and Pythias;" 1896-'97, "Guy Mannering;" 1897-'98, "The Man in the Iron Mask;" 1899-1900, "Sebastian, the Roman Martyr," "The Mikado."

Credit should be given this year to Dr. Francis P. Murphy, for the Susan Murphy Medal, founded by him in memory of his mother.

Mention should be made here of Rev. John S. Hollohan, S.J., who was Professor of Humanities and Prefect of Discipline at Loyola in the year 1890-'91, and who discharged the duties of Prefect of Studies and Discipline at the College during the years 1899-1901. During his last year his health showed signs of failing, but as he was only in the thirty-seventh year of his age, little fear was entertained for his life. As his condition gradually became worse, he was advised by his physicians to retire for awhile to some hospital to obtain the rest and medical care of which he stood in need. In a short time it became evident that a critical operation on the spine was necessary, an operation which Fr. Hollohan underwent at the Georgetown University Hospital, in



Washington. For awhile it seemed that the operation had been successful, and the Father appeared to be recovering; but a sudden change for the worse took place, and the physicians saw that the end must come after a few hours. His death was most edifying and his preparation for it most touching. When he realized that death was so near, he bade his sorrowing relatives gathered about his bedside good-bye, telling them that the short time of his life that remained belonged solely to God. As it was the season of the Jubilee granted by our Holy Father, the Pope, he sent for his confessor, Father McAtee, to obtain a commutation of the conditions for obtaining the Jubilee indulgence. After having edified and won by his patience and gentleness, all those who had attended him during his stay at the hospital, Father Hollohan breathed his last on April 12, 1901.

Father Brett was succeeded as President, in June, 1901, by Rev. John F. Quirk, S.J. Like his predecessor, he had passed through a training well calculated to fit him for his new position, having been several years Professor of Rhetoric at Fordham College, New York City, Professor of Philosophy at Gonzaga College, Washington, and during the three years preceding his appointment to the Presidency of Loyola, Prefect of Studies at Boston College. An important function of his administration has been to preside over the celebration of the Golden Jubilee of the College.

On the evening of April 7th, 1902, there was a reunion at a banquet at the Carrollton Hotel, of the Alumni of the College, preliminary to their reunion at the Jubilee solemnity in the autumn. The banquet-hall on the first floor of the hotel was decorated with palms and was brilliantly lighted. Seated at the long tables were sixty

gentlemen representing the various professional and mercantile callings, nearly all of them graduates or former students. The genial President of the Alumni Association, Mr. Arthur V. Milholland of the Baltimore bar, presided, with Rev. John F. Quirk, S.J., President of the College, on his right, and Judge N. Charles Burke, of Towson, on his left. Several Fathers from the College were present, besides a number of priests from among the Alumni. Mr. Charles M. Kelly, of the legal profession, the energetic and faithful Secretary of the Alumni Association, read a number of letters from absent members expressing regret at their inability to be present. We subjoin one from among the many, with its expressions of sincere devotion to the College:

BALTIMORE, MD., April 5th, 1902.

MY DEAR MR. MILHOLLAND:

I regret very much that I shall not be able to be present on the evening of the 7th, at the banquet of the Alumni Association of Loyola College.

I am especially sorry not to be able to express by my presence, my sympathy with the Association and my lasting affection for, and obligation to, the College, to which I owe so many cherished memories of happy days and noble men, many of whom have gone to their well-earned rest. The recollection of their efforts to humanize the crudeness of our youth, of their gentleness, faithfulness and unceasing interest in our welfare, has always been to me one of the choicest memories.

Trusting that your meeting will abound in good cheer as it should,

I am very truly yours,

F. H. HACK.

Mr. Milholland made an address of welcome breathing cordiality and good-fellowship, and brightened with good humor and witticism. When the banquet had been

partaken of, Mr. J. Austin Fink, the well-known lawyer, acted as toastmaster and proved himself eminently fitted for this function. After some witty remarks and pleasant allusions to former college days, he announced the toasts:—"The State of Maryland," "Education" and "The College." Judge Burke, Mr. Michael A. Mullin, well-known in legal circles, and Father Quirk responded. Judge Burke's manly speech enlivened the company and won repeated applause. It contained true patriotic sentiment, sound sense and pleasant flashes of wit and humor. Mr. Mullin's subject was a difficult one, because so much talked about; and although he disclaimed elaborate preparation, he expressed sound and beautiful sentiments on education. Part of President Quirk's address ought to be quoted here, because in it he developed the significant idea of the worth of the smaller college. He said:

Mother! *Alma Mater!* Such is the word that I could wish to ring the changes on this evening; such is the only word that voices aright the office and function of the true college. The college has, it is true, the duty of developing intellect, of improving the forces of mind and body; but in a much higher degree is she the nursing mother of man as a whole, as the responsible author of human words and deeds, as a factor for good or evil in Christian society. This function, if rightly performed, constitutes education; it gives us, as a result, the rounded and accomplished gentleman. Such has been the aim, such, I would maintain, has been the achievement of our College of Loyola in regard to those whom she has held to her bosom and enfolded in her arms. She has been a true-hearted and keen-eyed Cornelia among mothers; she has looked upon her sons as the best jewels of her adornment. Perhaps it is not making too great a digression to allude to the claims of the smaller college in this particular matter of the education of youth, in order to emphasize her peculiar fitness for such a work, and her special place in the economy of education to-day. In

the past the smaller college has had an enviable record of great and brilliant men and minds to boast of among her sons. The greatest scholars and statesmen of our country's history have been nurtured and cradled in the smaller college. Have we not heard a Webster speak of his college home in accents of touching pathos? "It is a small college, but there are those who love it." So it has been with many another exalted career. It is in the very character of the smaller college that we find its aptness for the work of training the heart, and founding the character of the man and the social factor. The very numbers, limited as they are, in a college of this kind, allow of special care on the part of instructor and professor. Nay, I will go further and say that where mind and character are being developed, they demand this excellent care and guidance. Where numbers make the difference and give an audience in place of a class, the teacher gains a larger hearing, but his influence as a preceptor loses in direct proportion. It is this special art of teaching, of instructing individual mind and heart that constitutes the special excellence of the smaller college, yields her a greater influence and dignifies her with the title of Mother. When, however, to her maternal character the college further adds that of being religious; when she daily points to the Cross as the noblest emblem of human life—then education has assumed her loftiest instrument of teaching, then has the college become the nursing mother not only of the mind, but of the heart; not only of the natural man, but of the soul and of the citizen of heaven. Such has been the happy privilege Loyola and her kindred colleges. She has fulfilled the very noblest ideal of the college in Christian education, looking to the integrity of her child and charge not merely for time, but for eternity. Have I not vindicated her claim to the title, *Alma Mater*, the Fostering Mother?

During the winter and spring of 1902, a series of instructive entertainments were given in the Hall before friends of the College, as follows: February 27, "Illustrated Lecture on the Passion Play," by Mr. E. D. F. Brady, A.M., of Washington; March 13, "Book and Magazine Illustration," illustrated, by Rev. John Bros-



nan, S.J.; April 1, "The Crusades," illustrated, by Rev. Thomas I. Gasson, S.J.; April 10, "Reading of the Ancient Mariner," by students, illustrated; April 17, "Concert," under the direction of Miss Helen Linhard; April 24, "Illustrated Lecture on Joan of Arc," by Mr. E. D. F. Brady, A.M. The entertainments were well patronized and gave much satisfaction.

On December 19, 1901, the Dramatic Association presented in the Hall a play entitled "King Robert of Sicily," which was very entertaining and instructive; the students acquitted themselves in their usual creditable manner.

We have before us a copy of the theses in Latin from Rational Philosophy on which the Philosophy (Senior) class were examined in June, 1902, for graduation. It is the highest of all the studies in the College course, the completion and crown of all; and it is calculated to be most effective in maturing and strengthening the mind of the student. In the theses no mention is made of the first chapter in Philosophy, Aristotle's *Dialectics* or *Minor Logic*, in which the idea, the judgment and the methods of correct reasoning, are explained; this introduction is supposed known. The Latin theses are forty in number; a few of the more important of these may perhaps give the reader some idea of the nature of the subjects which claim the student's attention during his last year at college.

*Ex Logica et Metaphysica.*

Datur veri nominis certitudo. Quapropter dubitatio universalis, tum vulgaris scepticorum, tum scientifica Cartesianorum omnino rejicienda est.

Judicia quæ sensuum relationibus innituntur falsa esse per se nequeunt, quando constat sensus fuisse recte dispositos et convenienter adhibitos.



Habet mens nostra ideas universales; ac dicendum est eas efformari a mente cum fundamento in re.

Evidentia non subjective sed objective spectata est universale criterium veritatis et ultimum motivum certitudinis.

Testimonium humanum potest esse motivum infallibile certitudinis.

Origo mundi explicari nequit per existentiam materiæ improductæ; nec per emanationem a Divina substantia, ut volunt Pantheistæ; sed explicari debet per productionem rerum ex nihilo.

Non solum miracula sunt possible, sed etiam potest humana mens in multis casibus ea discernere.

Datur in homine facultas cognoscitiva a materia intrinsece independens, cujus objectum est omne ens.

Datur in homine appetitus rationalis seu voluntas, quæ libertate gaudet.

Anima humana est simplex, spiritualis et immortalis.

Existentia Dei probari potest argumento metaphysico, physico et morali.

#### *Ex Ethica.*

Datur hominis ultimus finis, qui in nullo bono creato reponi potest; sed consistit in solo Deo.

Existit lex naturalis, quæ intrinsece immutabilis est, et quoad generaliora præcepta a nemine qui rationis sit compos, invincibiliter ignoratur.

Homo tenetur Deum colere cultu tum interno tum externo; quapropter indifferentia in re religionis est absurda.

Jus proprietatis etiam stabilis est a naturæ lege sancitum; Communistarum igitur et Socialistarum theoriæ sunt injustæ et absurdæ.

Societas civilis a natura, ideoque a Deo oritur; unde auctoritas civilis a Deo originem ducit.

At the Commencement, the fiftieth in the history of the College, held June 19th, 1902, the address to the graduates was by Rev. Charles F. Kelly, S.J., who was a professor at Loyola nearly fifty years ago, in the years

1854-'56, and later in 1869-'71. He recalled the first years of Loyola in two modest dwellings on Holiday street, near the theatre. Its poverty, he said, in the material goods of this world was great, but not its intellectual poverty. Father Stonestreet, who was Provincial during the first years of the College, was a Marylander, proud of his State, and was said to have been particularly partial in the Faculty assigned to the new institution. The first President was Father Early, a man of dignity, whose amiable character won the love of those who knew him. There also was Father Ward, whose learning fitted him to teach any class at short notice; Father William F. Clarke, theologian, orator, polished literary scholar, perfect religious and courteous Maryland gentleman; Father Ciampi, an Italian from Rome, an accomplished Latinist; Father Charles King, a polished literary and classical scholar, an attractive lecturer and skilful musician.

The course pursued in the College, he said, is not of recent invention, but has been tried for more than three hundred years; it has formed many great men, such as Charles Carroll of Carrollton and Archbishop John Carroll. It may be thought that because the course is old, it is antiquated; but its very conservatism saves it from the serious defects of some of the present educational methods; while the successful results of its application in the case of those who submit themselves to its training are ample proof that it is fully in touch with all that is truly progressive in the education of to-day.

It was but fitting that for the Jubilee Commencement exercises a topic should be chosen suggestive of the work of the College and the purpose of its institution,

and so the graduating class discussed the nature and necessity of true education. The orations on the occasion were the following:—"The True Schooling," Lawrence A. Brown; "God in the Class-Room," Austin D. Nooney; "Educational Mistakes," Mark O. Shriver; "The Catholic Educator in Maryland" (valedictory), J. Elliot Ross.

The first speaker maintained that if education means the harmonious development of the whole man, the attention paid to the different faculties must be in proportion to their dignity, and any system that would perfect the sensitive and reasoning faculties of the soul and leave untutored the heart and will, yea more, that would not make the culture of the will its primary end and the sole purpose of its training of the intellect, would be unworthy of the name of education.

The second speaker, arguing from the nature of the intellect and will, whose longing for the true and good can be satisfied only by possession of Infinite Truth and Goodness, proved the necessity of insisting on those eternal truths which flow from man's relation to his Maker, and which mark out for him his line of conduct through life. Development of the will is utterly impossible without the constant inculcation of those true religious principles which alone can curb the wild impulse of passion, and beget and cherish in the will an ardent love for what is right and just, a constancy in the performance of its different duties. Hence to bar God and His teachings from the class-room would work the destruction rather than the development of the rational nature.

The third speaker then considered some of the so-called progressive methods of a few modern educators, laying especial stress on the evils of electivism as

advocated for the lower schools, and showing the insurmountable difficulties that must needs attend such election.

The Valedictorian closed the subject with a brief account of the results achieved by the true system of education in the hands of the Catholic educator in Maryland. He showed that the methods of the Catholic Church, the first to introduce education into our State, had moulded the character of our people while enriching their minds, and had inspired true patriotism in them with a love of honor and righteousness and a fidelity to duty towards God and man. He gave us reasons why we, the children of the one true Church of Christ, should be proud of the work our mother has done, should glory in the development and enlightenment she has wrought to take the place of the darkness and ignorance our fathers encountered when they came here seeking a spot for the free worship of their Creator.

During Father Quirk's term of office and during the course of the Jubilee Year the following foundations and donations were made:—

#### SCHOLARSHIPS.

The Milholland Scholarship, founded by Miss Rose Milholland, in memory of her father and mother, Mr. and Mrs. Arthur V. Milholland, deceased.

The Sodality Scholarship, founded by the Sodality of St. Ignatius' Church, in memory of Rev. Francis A. Smith, S.J.

The Flood Scholarship, founded by Miss Margaret Flood.

The St. Aloysius Scholarship, founded by the Sunday-school of St. Ignatius' Church, in honor of the Reverend Director.

#### MEDALS.

The Carrell Medal, founded by the Misses Eliza and Ellen Jenkins, in memory of their uncle, the Rt. Rev. George A. Carrell, S.J., D.D., Bishop of Covington.

The Hon. A. Leo Knott, Miss Annie Hollohan, and friends from among the secular and regular clergy of the diocese, have generously donated medals in different years.

The Sodality also defrayed the expenses of re-frescoing the parlors and of restoring the paintings for the celebration of the Jubilee.

#### ACKNOWLEDGMENTS.

The College Faculty express their grateful acknowledgment of the generosity of the following among their benefactors:—

The members of the Sodality of Our Lady, who defrayed the expense of re-frescoing the College parlors and of restoring the paintings for the celebration of the Jubilee.

The members of the Jubilee Fund Committee, through whose personal generosity and zeal the sum of \$5,000 was subscribed by the friends of the College for the purpose of reducing the College debt.

The subscribers in general to the Jubilee Fund, and Mr. George C. Jenkins, Mr. Henry Walters, and Mrs. Jennie Abell Homer in particular, for their generous donations.

The Rev. Edmund Didier, who donated to the College a piece of property of the value of \$5,000, the money realized on its sale to be devoted to the lessening of the College debt.



### XIII.

#### THE COURSE GIVEN AT THE COLLEGE—ITS NATURE AND VALUE.

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Before 1860, there were two sessions daily, morning and afternoon, with an interruption of two hours and a half at mid-day; since that time there has been but one session. At present the hours of class are from 9 a.m. to 2.30 p.m., with a quarter of an hour's recess at half-past ten, and a recess of forty minutes at 12.25.

All the Catholic students, except such as are excused, must attend Mass in the church at 8.30 every morning; they are thoroughly instructed in their holy religion and are mildly required to fulfil its duties. To aid them in piety and encourage them in the practice of their religion, there are two sodalities or pious associations among them, the Sodality of the Most Blessed Virgin for the older students, and the Sodality of the Holy Angels for the smaller boys. A weekly meeting of each sodality is held after class hours, at which devotional exercises are performed and an instruction given by the director, who is a member of the Faculty.

Non-Catholics also of good character are received at the College; nor do its directors interfere with their religious convictions, or force upon them any duties

distinctively Catholic. Polite and gentlemanly behavior is impressed upon all the students; any conduct to the contrary being discountenanced and firmly corrected.

The library is a valuable one of about 30,000 volumes; of these about 2,000 volumes are in the students' library.

The present course of Loyola College comprises the following classes:—the first, second, third and fourth Academic classes, known to students in the earlier years of the College as second and third classes of Humanities, and first and second classes of Rudiments; and Freshman, Sophomore, Junior and Senior classes, known in former years as first class of Humanities, Poetry, Rhetoric and Philosophy. The four classes first mentioned are the Junior or Preparatory Collegiate classes; the last four, the Senior or Collegiate classes proper. There is also a class known as Special Classics, for those students who enter the College somewhat advanced in English, and in which they are taught Latin and Greek sufficient to fit them for a class corresponding to their proficiency. In the Preparatory classes are taught the English, Latin and Greek grammars, and reading of Latin and Greek; English composition, correct translation of English into Latin; elocution, geography, history; penmanship, and in a separate hour daily through successive years, arithmetic, book-keeping, and algebra. Through several years of the Preparatory and Collegiate courses, at a separate hour is taught French or German, according to option. In the Collegiate classes are taught English, Latin and Greek; writing of Latin and English in prose and verse, rhetoric, elocution; geography, history, geometry and higher mathematics, the natural sciences; in the last year logic, metaphysics and ethics, more

commonly understood as mental and moral philosophy, from Latin text-books; and through the whole course, Christian doctrine. Boys fairly mature and advanced in an English education, may pass easily through the Preparatory classes in two years; and talented students of unusual application have made even the Collegiate course in three years.

The aim of the whole course is to form cultivated, enlightened, educated Christian gentlemen; and it is claimed to be an excellent preparation for the study and pursuit of any of the higher professions, especially law, medicine and the sacred ministry. This ought to be clear to the intelligent reader from the sketch just given.

However, Baltimore is a great commercial city, and many of its youth look forward to a commercial or business career; and it has often been said that the education of Loyola College is not a fit preparation for such a career. This may be the reason why the number of its students is not what it should be for a great city with a population of over 500,000 souls, after having struggled to fulfil its mission so many years. This objection could never be made if the subject were carefully examined into. It is not formally a business college; it is not a manual training school; but just as a special education is required after the college course, for the practice of law or medicine, so when the boy has been duly trained mentally and morally, and has grown into the young man, he requires a special training for business life at the business college or in the mercantile house. Will any one who reads attentively the sketch just given of the curriculum of Loyola College fail to see that the branches taught are eminently fitted for the preliminary education of an intelligent business man? We

strongly urge all who wish to become cultivated and enlightened Christian gentlemen, to complete, if they can, the whole course; but we claim that even a few years of the incomplete course are an excellent preparation for any intelligent avocation in life. The great bugbear is found in Latin and Greek, and many objections are made against their share in the course of Loyola College, all of which, however, can be well answered.

In our day there has been a contest between the advocates of the Classics on the one hand, and those of the Natural Sciences or Modern Languages on the other, as educational agents. Remarking that Loyola College embraces in its course Mathematics, the Natural Sciences and Modern Languages, especially our own English and its noble literature, we say that those who wish to be educated Catholic gentlemen should be pleased to have Latin as a part of their College course, from the fact that it is the living language of the Catholic Church, has been so for 1900 years, and most probably will be to the end of time. Nay, more; it is claimed that the best system for training the mind and its powers, is that which includes, as does the course of Loyola College, Latin and Greek as a principal part. Passing over other proofs which might be given of this in our own words or those of others, we will cite part of a demonstration of it from Blackwood's *Edinburgh Magazine* of February, 1871, a periodical which is neither Jesuit nor Catholic, and is believed to contain the expression of the best minds using the English language:

What is the use, then, of making a boy spend so many years in the study of Greek and Latin? This is the cause which classical scholars are summoned to defend. But the nature

of the problem must be clearly understood. We do not dispute the expediency of teaching a certain amount of Arithmetic, Modern Languages, Geography and Physical Science to the young. We say that the quality of education is not to be measured by the amount of accurate information which it supplies. A sailor knows how to navigate a ship, and a shipwright how to build one; a Birmingham artisan is deeply versed in the nature of metals and skill to work them; a watchmaker displays a vast amount of delicate skill in the construction of a chronometer. If accurate knowledge is education, must not mechanics and artisans be ranked amongst the most highly educated minds of a nation? And is not this a *reductio ad absurdum*? It is not the knowledge actually acquired which is the true test of education, but the power of thinking developed and the ability acquired to employ with skill and success the various faculties of the mind. The educated man, then, is not the man who knows most things accurately, but he who has trained his mind to perform its work well, whatever that work may be. And here we affirm that for aiding the ends of this higher education no instruments are comparable to the Greek and Latin languages and their literature. In the first place, they are languages; they are not particular sciences, nor definite branches of knowledge, but literatures. It cannot be contested that they cultivate the taste and bestow great powers of expression. The Greek and Latin writers have served as models of expression and taste for more than twenty centuries.

But success in the powerful and refined use of words is realized by few students. Skill in classic composition is unquestionably a very distinguished accomplishment, but it is a gift bestowed only on the few.

The educational value of Greek and Latin is something immeasurably broader than this simple accomplishment of refined taste and cultivated expression. The problem to be solved is to open out the undeveloped nature of the human being, to bring out his faculties and to impart skill in the use of them; to set the seeds of many powers growing; to give the boy, according to his circumstances, the largest practical acquaintance with life,—what it is composed of morally, intellectually and materially. When a boy reads Herodotus, Homer and Thucydides, Cæsar, Cicero,



Virgil and Horace, how many ideas has he acquired! How many regions of human life, how many portions of his own mind has he gained insight into! But is he able to reason? asks the mathematician. Is he not a slave to authority, a passive recipient of matters dropped into his ears but not reasoned out by his understanding? inquires Professor Huxley. Can he correctly deduce conclusions from premises? Can he follow a chain of sequences and convert his knowledge into living truth? The answer is easy and decisive: he can do all these things, if he be properly handled by a competent teacher.

Exactness is not the quality of knowledge to be solely aimed at in education, and that for a very decisive reason. The department of mathematics exhibits exact science, because composed of strictly logical deductions from definite premises. But those elements of man's nature which constitute by far the largest portion of his multiple existence, furnish no premises of this quality. The truth which they furnish is contingent and probable, but not absolute truth. The motives which govern men's actions never act singly; one cannot say of a single motive: give it existence, and the resulting action will follow; for it is ever controlled by other motives, and the final resultant is hard to foretell. We have heard an eminent barrister, who was also a great mathematician, declare that one of the most embarrassing difficulties he had to encounter in the exercise of his profession was the inveterate habit, which his mathematical education had created, of assuming the perfect accuracy of his premises and the consequent absolute trustworthiness of the deductions which logic derived from them.\*

Greek and Latin are dead languages; and that is a characteristic of the highest value. What is the use, say money-seeking critics, of forcing our boys to learn languages which nobody speaks? We answer that the literature is alive, and that the deadness of its languages is an invaluable quality for the purposes of education. Living languages are learned by the ear.

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\*This testimony is quoted only to show the evil that may come from excessive attention given to mathematics in the education of the young, and the abnormal training that follows. It is not cited at all against the excellence and importance of mathematics as an educational instrument when it is given its proper place and only its due proportion of time in a collegiate education, as happens in our course.

Their possession need not denote much intellectual development in those who can speak them. Many a dull little boy, many an untutored peasant, can speak two or three languages; and yet but a small demand may have been made on the intellect for acquiring them. Modern languages are not difficult enough to compel the learner to look into the machinery of languages, much less into the thoughts of the writer or speaker, so as to grasp his meaning. It is precisely the reverse with a dead language, especially one whose construction does not coincide with that of a modern tongue. Every part of it is obscure; it must be learned by rule; the relations first of grammar, then of logic, must be carefully observed. In a dead language the land is strange, association does not unconsciously bring up the sense of each word, the mode of thinking is unfamiliar, and the links that bind words together have to be reached for, and can be found only by application of logic and grammar; hence such a dead language, in which we strive to master the thoughts and expressions of a great writer, is an educational machinery of supreme efficiency. But there is a still greater advantage. In no other way can the student be so thoroughly compelled to come into the closest union with the mind of the writer, to enter into the very depths of the great man's being.

The scientific element need not and ought not be absent. We would gladly see some portion of science, accurately and intelligently grasped, form a part of every classically trained boy and undergraduate.

This is an abridgment of the article in Blackwood in the same sense and almost in the same words.

Before leaving this subject we will remark that it has been observed in other colleges, and in Loyola College in other days, when both courses were taught, that of two sections of students pursuing side by side the purely English or Commercial and the Classical courses, those in the latter, using the same English books as the others, were clearly superior in English. As to the question whether a classical course is a fit training for a business man, we might call to mind that Mr. Glad-

stone was the prince of business men, and at the same time a man of thoroughly classical education. Years ago one of the most distinguished United States Senators, an eminent business lawyer, was on a visit to a Jesuit college at which many years before he had made a three-years' course, ending with the class of Poetry. Instead of regretting that he had followed the classical course, he expressed a sincere regret that he had not remained the two succeeding years until graduation, saying that he had always felt an incompleteness about himself for not having done so.

## XIV.

### FINANCIAL HISTORY OF THE COLLEGE.

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Now a word about the financial condition of the College and its present needs. In 1852, when the Society of Jesus was asked to establish a college in Baltimore, it was thought that its citizens would extend a cordial welcome and all necessary pecuniary help to the Order which gave spiritual guides to the Pilgrims of the Ark and the Dove in 1634 in the persons of Fathers White and Altham, which gave Baltimore its first pastor, from Whitemarsh, Md., about 1757, its first resident priest, Father Charles Sewall, about 1784, its first two Bishops and Archbishops, Most Rev. John Carroll and Most Rev. Leonard Neale, and the Rector of Archbishop Carroll's Cathedral, Father Enoch Fenwick—for these were all Jesuits.

The Order, again, which established Georgetown College, D. C., in 1789, the oldest Catholic college in the United States—whose forerunners, the classical school at Bohemia in Cecil County, Md., and another in a distant part of the State date back probably to 1640—the same Order, it was believed, would be amply seconded in establishing the same educational course in Loyola

College with similar professors. From the opening of the College on Holliday street the Fathers had to depend on the tuition fees of the students and the voluntary contributions of friends. It is true that \$22,000 were given them from the funds belonging to the houses where the young men of the Society of Jesus received their priestly education, which, we may add, have little income of their own; but this sum was soon consumed in erecting the new College, and years afterwards had to be paid back. In 1853 or 1854, when they were searching for a piece of land for the erection of a new college and church, they were offered three sites—the one eventually selected on the corner of Calvert and Madison streets, another in the neighborhood of Cathedral and Richmond streets, and another at St. Paul and Chase streets. The property on Calvert street was by far the least eligible of the three, as things appear to us now; but it was selected by Father Early and the other Fathers from pecuniary considerations and for other reasons. Twenty-two thousand dollars was the price asked; and until that should be paid, a yearly interest or ground rent of \$1,400. From 1853 or 1854, when the ground was taken, as the College could not pay the principal, it paid each year the \$1,400 interest or ground rent; until at length Father McGurk in 1885 relieved it of that annual exaction by paying \$32,000. This was a great increase on the original price; but the plea was that the property should have been bought within a stated number of years. Father Smith completed the payment of the debt which Father McGurk had lessened considerably. Father Morgan, however, by the erection of the new College, necessarily incurred a new debt,



which is now about one hundred and fifty thousand dollars.

In conclusion, may we be permitted to wish that Loyola College may prosper far more in the future than in the past, as the *Alma Mater* of virtuous, enlightened and useful citizens.

Loyola College, Baltimore,

December, 1902.

PART II.

FIFTIETH ANNIVERSARY.



CELEBRATION  
OF THE  
GOLDEN JUBILEE OF LOYOLA COLLEGE,

NOVEMBER 24-28, 1902.

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The celebration of the Fiftieth Anniversary of the Foundation of Loyola College was held during the last week of November of the year 1902. As announced in the public notices and formal invitations, the programme embraced the following exercises and events, religious, academic, and social:

On the morning of Monday, November 24, at 9 o'clock, a Solemn Mass of Requiem was offered in the Church of St. Ignatius for the repose of the souls of the deceased alumni and students of the College.

On Tuesday evening, November 25, at 5 o'clock, the College building was thrown open for the class-gatherings of former graduates and students, and for inspection by friends and visitors.

The formal Academic Exercises of the Golden Jubilee were held in the College Theatre, corner of Calvert and Monument streets, on Wednesday evening, November 26, at 8 o'clock.

On Thursday, November 27, at 10 A.M., a Solemn Pontifical Mass of Thanksgiving was celebrated in the Church of St. Ignatius, corner of Calvert and Madison

streets. At the conclusion of the services, the visiting clergy and the members of the alumni were the guests of the Faculty at a banquet served in the College gymnasium.

The celebration closed with the presentation of Shakespeare's tragedy of "Macbeth" by the alumni and students, in the College Theatre, on Thursday evening, at 8 o'clock. The performance was complimentary to invited guests. A second presentation of the play for the general public was given on the evening following.

The sentiment of deep-felt gratitude on the part of the Reverend President and Faculty in return for the kindly interest shown by the press and general public, in the College Jubilee, was clearly evinced in the notice read in the Church of St. Ignatius, at the services on Sunday, November 23:

"The Fathers and Professors of the College take this opportunity of thanking the clergy and laity of the city, their friends and students for the many evidences of congratulation tendered by them to the College. Yet, while grateful for every token of this charity, they would humbly refer their best thanks and acknowledgments to the good God, who has vouchsafed to bestow the grace of this Jubilee and its celebration on His servants and so honor them before men."





REV. JOHN F. QUIRK, S.J.



## SOLEMN MASS OF REQUIEM.

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On the morning of Monday, November 24, 1902, the celebration of the Fiftieth Anniversary of the Foundation of Loyola College was inaugurated with a Solemn High Mass of Requiem in the Church of St. Ignatius, for the repose of the souls of deceased students and alumni. The ministers who officiated at the sacred function were the Reverend President of the College, Rev. John F. Quirk, S.J., celebrant; Rev. Francis X. Brady, S.J., deacon, and Mr. John J. Toohey, S.J., sub-deacon. The College Faculty were present within the sanctuary, while in the pews reserved for them in the centre aisle were seated the members of the alumni and the students. A large number of the congregation were also in attendance. The main altar was shrouded in black, and, except for the tall canonical candles on either side of the tabernacle and the candelabra about the catafalque, the church was devoid of illumination. The touching and impressive Service for the Dead seemed to receive an additional tenderness and solemnity from the thought, that the adorable Sacrifice of Atonement that was being offered before the throne of the Most High, was not only the prayer of the supplication of Holy Mother Church for the eternal rest of her departed children, but that it was also the voice of *Alma Mater* pleading for mercy and forgiveness for those among her sons whom death had removed from her care and

snatched from her embrace, but whose memory she cherishes with a love that knows no death.

*O Lord God Who art the Great Pardoner, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy servants whose anniversary we this day commemorate. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.*

*May they rest in peace.*

## ALUMNI BANQUET.

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On Tuesday evening, November 25, at 8 o'clock, the members of the Alumni Association and a number of invited guests attended a Banquet at the Hotel Rennert. Many who were unable to be present in person sent letters of regret at their enforced absence. Seated about the tables in the beautifully decorated dining-room were Alumni and friends of Loyola to the number of one hundred and twelve; and the spirit of generous and cordial good-fellowship that pervaded the gathering, and the manifestation of warm and heartfelt loyalty and devotion to *Alma Mater* and the cause of conservative college education for which she stands forth so firmly, on the part of those who were privileged to speak, made the event a memorable one in the history of the Association.

The speakers were introduced by Mr. Francis T. Homer, A.M., who acted as toastmaster. When presented to the company by the Chairman, Mr. Homer spoke warmly and urgently on the merits of Loyola's education. His words were full of that unction which springs from the heart. The toasts were:

Our Alma Mater, . . . Rev. John D. Boland, A.M.  
The American College, . . . Ira Remsen, LL.D.  
President Johns Hopkins University.  
"Salve, Mater Alma" (Poem), Rev. M. J. Byrnes, S.J.  
Conservative Education, Hon. W. J. O'Brien, LL.D.



College Education, . . . Charles M. Kelly, Ph.D.  
Loyola: The Home-Harvesting, Rev. John F. Quirk, S.J.  
President Loyola College.

The soloist of the evening was Dr. B. Merrill Hopkinson. The frequent selections rendered by him in his peculiarly rich and musical voice greatly enhanced the pleasure of the occasion.

In response to the toast "Our Alma Mater," Reverend John D. Boland, A.M., spoke as follows:

#### OUR ALMA MATER.

Fifty years ago, what is now known as Loyola College began in this City of Baltimore its grand and noble work of Christian education; a work that had been inaugurated half a century before, and that had been carried on with undoubted and unqualified success by a body of men, whose wise counsel, mature judgment, and fatherly guidance, whose beautiful example, whose daily lives of self-sacrificing loyalty and devotion to duty made them an honor to the Church and a credit to society. I mean the Sulpician Fathers of old St. Mary's Seminary. The Jesuit Fathers have proved themselves in every way worthy successors of these illustrious teachers. Their presence here, their influence, and power, and example, exercised and disseminated through the medium of Loyola College, have been a veritable blessing to this community.

During all these fifty years, the work of our *Alma Mater* has been carried on by a large number of loyal, noble, true, and devoted men, brilliant of intellect, gen-

erous of heart, sterling of character, faithful to duty; men with one thought influencing and underlying their every act, with one ambition, towards the realization of which they have devoted all the strength of their intellect, all the power of their will, all the love of their heart; namely, to prepare young men for the great battle of life; to send them out into the world, enlightened and fortified, protected and safe-guarded by the two-fold armor of science and religion, knowledge and virtue, education and morality.

Loyola College taught us, Gentlemen, as well as those who went before, and those who came after us, that "knowledge is power," vast, mighty, far-reaching in its effect; but she taught us also, that knowledge supported by morality, knowledge supported by virtue, knowledge supported by religion, is the noblest, the highest, the grandest power in God's world; that it is the only power that will preserve our Government, keep the moral bonds of society strong and secure, maintain peace and good-will among all classes, and create and develop a sense of duty and justice, so that men will work together harmoniously and successfully for the best interests of God and society, all of which implies clean thought, honesty of purpose, respect for the rights of others, a manly and fearless determination to do our duty, to do it at all times regardless of consequences, to do it faithfully and well.

Loyola College has sent out into this community a large number of young men, not only with their intellects trained in human science, but with their hearts moulded by the saving principles of Christian virtue; she has sent them out into a world where temptation surrounds them on every side and at every turn of life;

temptation against purity, against temperance, against honesty; temptation against every civil and domestic virtue. She has taught them that in this battle between virtue and sin, between truth and error, between honesty and corruption, they would need at all times the uplifting and sustaining power of God's grace; that if they depended solely upon their own natural endowments and qualifications they would not succeed. She has impressed upon their young minds and hearts that *actions* alone do not make character; that *actions* alone do not refine, or elevate, or ennoble man; that it is pre-eminently the thought, the motive, the spiritual principle underlying, actuating, prompting the act, that give lasting and indestructible force to our character, both in the eyes of God and man; that make us agents for good or evil; that determine eventually whether our lives will have been a miserable failure or a well-rounded and decided success.

Again, Loyola College has, during all these years, inculcated both by theory and practice that grand saving principle which was enunciated by the great Ignatius of Loyola at the feet of Pope Paul III., when asking for God's blessing upon his new Society; a principle which all his followers have ever since taught publicly and privately in their universities, their colleges, their humblest schools; which they have promulgated to the king and the peasant, the master and the servant, the rich and the poor, to all classes and conditions of men, and under all the circumstances of life; that principle which is the very life and soul, the bone and sinew of all society; namely, *obedience* in all things except sin; *obedience*,—blind, absolute, unvarying, unqualified, self-sacrificing obedience to all lawfully constituted authority. Such,

Gentlemen, has been the teaching of Loyola College during all these years; such has been the saving principle she has inculcated; such her noble and helpful mission.

No one can deny, therefore, that Loyola has exercised and exerted a most potent and beneficial influence upon the intellectual and moral thought of this country, and that, consequently, she has been an honor and a credit to the City of Baltimore. To-night, through the worthy and respected members of her present Faculty, we congratulate Loyola College upon her past splendor and her successful achievements; we place at her feet our tribute of grateful appreciation, sincere love and deep loyalty, and we pledge ourselves to co-operate generously and cheerfully in all her efforts to continue her grand and noble mission in the cause of science and religion. Let me utter one word in conclusion—one that will find a responsive echo in every heart here to-night—God bless and prosper dear old Loyola College!

The second speaker, Dr. Ira Remsen, President of the Johns Hopkins University, responded to the toast "The American College." In the course of his address he made allusion to the early expeditions of the Jesuits along the St. Lawrence River, remarking that he had himself retraced the steps of those wonderful men, of whom we are justly proud, and to whom our country owes so much. The speaker then congratulated Loyola College on the work she had successfully accomplished during the first half-century of her existence, extending to her the hearty congratulations of the Johns Hopkins University.

Mr. Homer next introduced the Reverend Michael J. Byrnes, S.J., a student at the College during the fifties, who read the following poem:

SALVE, MATER ALMA!

Thou cherished Mother of a goodly race, all hail!  
Beam on us with thy lovelit eyes  
Who cheer thy sacred Dawn's uprise  
And bear a laurel wreath to bind thy golden veil.

Not from his hands alone, who sings, the garland is,  
Less apt, alas! such gifts to twine:  
Of right and honor it is thine  
Amid thy sons' acclaim; some feeble echo, his.

Yet were it unto him most coveted delight,  
Could he for her have worthier stood  
Who gave him life's supremest good,  
And rules as chosen Queen, a thousand hearts to-night.

The years move on in rhythmic curves, benignantly,  
And we grow old and pass, but thou  
Beginnest a new orbit now,  
In view of ampler cycles fairer and more free.

For, even so the Past is mentor to the time  
That is, and of its radiance shares;  
Yet, giving all, itself repairs,  
Merged in the fuller rays of spaces more sublime.

Thus Lore to higher Lore turns her impassioned face,  
Through stress and strain, to Truth's appeal,  
Baring her breast to proof of steel,  
Till Science yield the conquered world to her embrace.

For thee, or glancing back to shadows dim and pale,  
Or onward to ascending light,  
The goal has flamed on heavenward height,  
Whereto to come in joy thy footsteps shall not fail.



Not thine to yoke a deathless mind to mortal things,  
Too clear of glance the soul to bind,  
Too high of aim to have confined,  
Save where, beyond all height or depth, it folds its wings.

Stand thou, fast girt, on Wisdom's bases firm and sure.  
Fair means align to final end,  
And Faith with Reason interblend,  
That heaven may earth enfold, within thy vision pure.

Thou canst not part these unities that God has made;  
Thou must not, yea, and dost not dare  
His ordered course asunder tear,  
Lest, with the broken bond, thine aim and glory fade.

Then, Mother, shalt thou bear men-children for thy need,  
By every noble passion fired,  
To every deed of love inspired,  
And strong of heart and limb, as fits a chosen seed.

Doubt not to send them forth where mighty movements play;  
Their spirit has been ever thine,  
Their place, along the foremost line;  
As they have been of old, so let them be to-day,

But sturdier, steadier, too; gifted with finer sense  
To meet the treasons of an hour  
That lauds its gods of wealth and power,  
And lovely Freedom shames, with riotous pretence.

Hark, in the chastened air to sound of mystic bells,  
Hallowed and sweet from distant times!  
How mellowly they greet our chimes  
That, now, full-throated, fling abroad their magic spells!

O tones memorial of the dear long ago,  
Vibrant with meanings but half guessed  
And scenes that Fancy loves the best,  
And lingers with, when life is at its second glow!

No Prospero may ope the gates of pearl that lie  
Athwart the inviolable years;  
Yet, seen through mists of happy tears,  
Some image still may breathe and say: "'Tis you and I."



Can you recall when first the mother of your soul,  
Parent ideal, clasped your hand,  
And led you to her Promised Land  
Wherein of milk and honey wondrous rivers roll?

There, amid cloistered aisles and courts, where knowledge seems  
To muse with wide, enchanted eyes,  
The secret portals of the Wise  
She open drew, and showed whence flowed her living streams.

There, at her knees, with bended head, we learned to trace  
The beauteous ways of Love Divine,  
And saw, in marvel and in sign  
Of the vast globe, the outward shining of His face.

Then Guardian Faith walked hand in hand with work or play,  
And Art spread out her splendid page,  
And Health went bounding with our age,  
And Mirth made rainbow tints to flush the livelong day.

The glamour of our youth, the peace, the friendships true,  
Our Prime that knew nor grief nor stain,—  
These never shall come back again,  
Though we should live a hundred years beneath the blue.

Are ye all here, my comrades? Call the muster-roll!  
Ah, many a voice is mute this day,  
That cheered our vanguard in the fray  
And vanished, at the sodden trench, to the bugle's toll!

And some on the uplands sleep, and some in the sunset glade.  
Old friends, old chums who've gone awhile,  
The trembling lips of the Mother smile  
As she weaves your chaplet green, under the cypress shade.

What recks it when they fell, or where beneath the sky  
The clarion-call of duty came?  
As hers in love, so, one in fame,  
Sons of her hope or tears, while *she lives*, they never die.

Mother, we give thee joy and thy regal hands we kiss!  
Mother of fair love unto me,  
Accept the song of thy Jubilee,  
And thy crown, in the coming time, more glorious be than this.

Lift up thy stainless brow and hold thy flag unfurled.  
By these shalt thou the nations free,  
Superb in faith and chivalry,  
Thou bride of Science true, in the noonday of the world.

At the conclusion of the Jubilee Poem, the Hon. William J. O'Brien, LL.D., addressed the gathering on the subject "Conservative Education." He declared that a just and prudent conservatism in education is the only hope of that order of civilization which produced the great intellects of the past, which preserves genuine intellectual culture and refinement in the family and the State, which enlightens the citizen, and gives health and vigor to the conscience and soul of man. The speaker then congratulated the Society of Jesus that it is still, as ever, the advocate of a conservatism in education as prudent as it is liberal.

Mr. Charles M. Kelly, Ph.D., responded to the toast "College Education." He spoke briefly, but his words were trenchant and full of thought.

The last speaker of the evening was the Reverend John F. Quirk, S.J., President of Loyola College, who responded to the toast "Loyola: The Home-Harvesting." His words were:

#### LOYOLA: THE HOME-HARVESTING.

If there is one thought uppermost in our minds on this occasion, or one sentiment ruling our hearts to the exclusion of all others, I think it is that thought and sentiment which is voiced in the little word of "Home-return." For to say that we are here united in a com-

mon bond of fellowship would but poorly express the meaning of this gathering and goodly presence. This is no mere union arranged by friends and fellows even for a definite purpose, good and laudable though it be. This is essentially a family gathering of brethren, sons of a common mother, and on a family feast which has its precedent and sanction in Holy Writ and the tradition of God's chosen people. God Himself has bidden us together, since none other than He has given the command of sanctifying the fiftieth year. These are His words: "Every man shall return to his possessions and every man shall go back to his former family, because it is the Jubilee and the fiftieth year;" so that we are here by warrant of a supreme call on the part of God, who bids us as sons of Loyola to our mother's Jubilee.

But remark the special character of the summons homeward. "Every man shall return to his possessions and go back to his former family." There seems to be a special import in these words as applied to us, sons of Loyola, inasmuch as our mother's possessions are for the most part spiritual, and her family is cemented together by the firm binding force of virtue joined with knowledge. We know that her possessions are the teachings of our youth, and that her family is naught else than the close union of her sons in the regulated order and harmony of their lives and the pursuit of the same heroic ideals. Hence for us the call to return to our possessions implies a harking back to the teaching of yore which marked the period of our growth and nursing at Loyola. Let me recall, then, without offending, the cardinal principles of our life as children of Loyola:

That sovereign principle of obedience, that God must be obeyed rather than man; that man vested with God's

authority speaks for God; that the poor are God's special children, to whom we owe charity, if not justice. Again, that we have each of us a life within which takes precedence of the life of the body; that we cannot live this true life of the soul and move in easy touch and harmony with the world at large. We recall also the fact of life being a probation, that success waits on effort and toil; finally, that only he who has not trespassed these precepts can be said to possess his soul in peace.

Yet these possessions are not the only things of home to which we return this evening. We must "go back to our former family" itself, and entering in, be stirred in soul to deep and holy affections. So let us open wide the doors of our household of Loyola in the past, and view for awhile the thronging forms of memory. There they are before us, our brethren of yore—some who taught us, some who ruled us, and who knew us better than we knew ourselves. Others pass before us, our fellows with whom we strove in the field of learning or of sports. Some have survived the wreck of years, and some have gone to their long, long home. But whether living or departed hence, they are with us for the nonce, they are here, either in the body or in the tarrying spirit.

But these are sombre thoughts, and hardly fit to engage us longer. This is the day of our home-harvesting, when glad thoughts should occupy the mind and joyous impulse sweep the strings of our heart.

The harvest home of older countries and the Thanksgiving Day of our national life are but the natural utterance of the human heart, giving thanks to God for the garnered fruits of the earth and the copious blessings of the year. Our Jubilee shares in this general character

of thanksgiving, but goes beyond, in that the blessings it commemorates are all of moral worth—the fruits of the spiritual mind and soul. What we bring to our harvesting from the past, we each of us know. What we should bring, that we know, too. But, looking to the future, let us voice together this prospering pledge and sentiment:

“Loyola: the home-harvesting! Strong truths well lived; pure hearts well fired with love of God and man,—such be the sheaves of her spiritual reaping!”

The assembly then dispersed.

Present at the banquet were:—

Mr. Arthur V. Milholland,  
*President of the Alumni Association.*

Rev. John F. Quirk, S.J.,  
*President of Loyola College.*

Ira Remsen, M.D., LL.D.,  
*President of the Johns Hopkins University.*

Rev. John D. Boland,	Rev. T. J. Foley, Glyndon
Rev. Michael J. Byrnes, S.J.,	Md.,
Rev. N. W. Caughey, Washing-	Rev. Philip Finegan, S.J.,
ton,	Rev. L. J. McNamara,
Rev. E. B. Adams, Sykesville,	Rev. John Ryan, S.J.,
Md.,	Rev. D. C. De Wolf,
Rev. F. P. Doory, Elkridge, Md.,	Rev. F. X. Brady, S.J.,
Rev. W. R. Mullan, S.J., Boston,	Rev. P. M. Manning,
Mass.,	Rev. H. S. Nagengast.
Messrs.	Messrs.
J. Austin Fink,	Philip J. Heuisler,
Francis T. Homer,	Wm. J. O'Brien,
Matthew S. Brennan,	Bernard J. Weiss,
John D. Patterson,	Frank J. Murphy,
Chas. M. Kelly, Ph.D.,	James H. Brady, Jr.,
Charles S. Woodruff, M.D.,	Joseph M. Brown,
A. Leo Knott,	George M. Brown,



## Messrs.

Charles B. Tiernan,  
 John B. Sisson,  
 Charles O'Donovan,  
 Frank S. Hambleton,  
 Thomas A. Whelan,  
 William George Weld,  
 Hammond J. Dugan,  
 Thomas W. Jenkins,  
 Thomas F. Lowe, Wash-  
 ington, D. C.,  
 John E. Hussey,  
 J. E. Coad, Charlotte Hall,  
 Maryland,  
 Alfred J. Shriver,  
 Mark O. Shriver, Jr.,  
 Edward F. Milholland,  
 Charles C. Homer, Jr.,  
 Charles S. Grindall,  
 Frederick H. Hack,  
 William H. Gahan,  
 James R. Wheeler,  
 Charles B. Delaney,  
 John H. Dinneen,  
 L. D. Kearney,  
 Edward P. McDevitt,  
 Charles Gorman,  
 E. T. Joyce,  
 E. J. Donohue,  
 W. J. O'Brien, Jr.,  
 J. D. Wheeler,  
 H. H. Biedler,  
 Stephen Crowe,  
 B. H. Goldsmith,  
 Alexander Hill,  
 Charles J. Hill,  
 J. P. McCarthy,  
 W. P. Miller,  
 C. M. Morfit,  
 M. W. Ganzhorn,

Edward M. Hammond.

## Messrs.

William P. Brown,  
 Charles J. Bouchet,  
 Frank Carlin,  
 Thomas J. Carroll,  
 George M. Brady,  
 Thomas E. Brady,  
 William J. Carroll,  
 Charles O'Connor,  
 J. F. Dammann, Jr.,  
 Isaac S. George,  
 Frank K. Boland, New York,  
 Joseph A. Herzog,  
 James F. Curry,  
 Edward A. Griffith,  
 Charles B. Gorman,  
 William J. Gallery,  
 J. Albert Chatard,  
 Jerome H. Joyce,  
 Joseph C. Judge,  
 Joseph B. Jacobi,  
 James P. Leahy,  
 Francis X. Milholland,  
 Michael A. Mullin,  
 Martin J. Mullin, Jr.,  
 George T. Mills,  
 J. Bertram Norris,  
 William T. Riley,  
 Martin A. O'Neill,  
 Thomas J. O'Donnell,  
 Joseph J. Smith,  
 William H. V. Smith,  
 F. C. Rosensteel,  
 Stephen Crowe,  
 Frank P. Murphy,  
 John A. Powers,  
 Horace B. Browne,  
 J. W. P. McNeal,  
 James J. Carroll,  
 H. F. Cassidy,



## THE ACADEMIC EXERCISES.

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The formal Academic Exercises of the Jubilee were held in the College Hall on Wednesday evening, November 26, at eight o'clock. Seated upon the stage were the College Faculty, and a distinguished company of friends and alumni.

The Reverend President, the Rev. John F. Quirk, S.J., opened the proceedings:

## THE NOTES OF OUR TEACHING.

The occasion of a Fiftieth Anniversary seems to demand, in the first place, a word of thanksgiving to the Giver of all good gifts. This meed of gratitude is reverently paid in the acknowledgment that it is the "Father of Lights" who has taught and inspired through professor and teacher during these fifty years. In due measure, also, we owe thanks to the liberal government, from which, under God, we hold our charter; and to the generous patrons who have entrusted their sons and wards to our charge, and given us both moral and material support.

The academic nature of this celebration of our Jubilee, however, conveys with it another duty: one of reminiscence, carrying us back over the arrears of time, and of

inquiry into what these years have achieved. It is, therefore, in thorough keeping with the nature of this evening's exercises to resume and examine our teaching, to render some account of our stewardship in the matter of education, and to report aright of our borrowed talents.

Any intelligent analysis of the work done in Loyola College demands an understanding of the motive of her education, and an appreciation of the belief that her motive is the true one. The idea of our education implies a commission to teach, given to man by the Savior Himself, and inseparable from the Apostolic commission to baptize and renew in Christ. A clear concept of the function of the Catholic College is an all-sufficient argument and apology for the courses of her schools. The character of her teaching is determined by her duty to teach unto justification. Hence, the controlling factor in her education must always be religion. Being of this persuasion, the Catholic College feels herself a very integral portion of the teaching Church, and lays claim to the possession of certain notes, which are so many vouchers for the excellence of her training.

Perhaps the most striking quality of the education imparted here is its unity of instruction. Study is preparative to study, course is complement to course, class and year follow each other with unfailing regularity; yet all is arranged with due reference to one complete and final result. We might specify by showing that, first of all, the memory receives attention, afterwards, the imagination, and finally, in due time, the reasoning powers are trained and expanded, while religious conscience and instinct meet with sedulous cultivation and care throughout.

All this is a result of a reasoned system, which has

been thought out and planned upon the basis of man's nature and needs.

Believing that such a system must be constant and enduring, we are not lightly given to change, but cling fast to our rooted traditions. We may in consequence suffer the imputation of being old-fashioned and unmodern in our ways, but our appeal is not to Cæsar, but the unchanging Judge of human nature, and to the sober thought and experience of mankind. Moreover, we would remind such critics that the fashion of this world soon passeth away.

A second characteristic of the education of Loyola College has been the consistent place given to religion in the curriculum of studies. The teaching college must educate and produce gentlemen. Morality must be taught, as even the most determined opponents of religion in the schools must confess. But how teach morality apart from Christ and religion? Morality in itself is fine-spun theory without power to check the passions of man. It must derive its force from a higher law and principle, that of a Being who inspires awe in the offender and has power to reward the just. This Being is God and His Christ, who are brought home to us only by religion. It is this study of religion, accompanied by its practical results, which sanctifies our education and gives it the mark of Holiness.

A strong and human note in the Church of God, one, in fact, from which it derives its name, is its Catholicity; a note which renders it adaptable to all human needs and world-wide in the spread of its doctrines and influences. Such a note of power do we claim for the education of Loyola and the Jesuit College. And our contention is that it so responds to the needs of training youth,

and its methods enjoy such universal esteem and such broad repute as to merit the name of "Catholic." If witness were needed in support of this statement we could cite to our purpose the names of colleges girdling the known world. Is it wonderful, then, that we have strong faith in a system which has stood the test of centuries, and which by its success among many and different peoples has approved itself to all the educational world? Yet we are blamed at times for our refusal to change radically this same system. Our position, however, is plainly to be seen. We are in possession of a tried and efficient method of education. Therefore, while elsewhere studies are being added to and dropped from the college course, and contention obtains regarding the number of years required in preparation for the academic degree, we prefer to remain steadfast in our demands, biding the day of better knowledge and a sterner conviction of the necessity of change.

Finally, I may ask you to recall with me another note of our teaching, namely, its Apostolic character. I do not think that there is much need to dilate upon this characteristic note. But if I may modestly place before you the meagre beginnings, the slender resources, the many privations and sacrifices made by Catholic educators from the outset, and add to the picture the spirit of their zeal and their ardor in the cause, I think that the Apostolic nature of their task will be sufficiently evident to all.

In drawing the parallel between the Church of Christ and our teaching function, I have spoken with all due regard and reverence for the vast distance which must always separate the infallible Church from any private assemblage of her teachers. But the resemblance with-

out doubt is striking, and certainly worthy of remark. The thoughts presented in this address have not in themselves the merit of novelty. On the contrary they are trite and old. Yet they serve to emphasize the conservative nature of our education, and to call up before us its larger features. They remind us of the aims for which we strive, which are fourfold: first, a unifying course of studies in order to a unified and complete result; secondly, a Christian and religious system to insure the product of a Christian and a gentleman; again, a Catholic and conservative method which shall hold in view the importance and sacredness of human personality and character; finally, an education entailing labor and sacrifice as the best pledge and guarantee of the fruits to be obtained. Hence, on this occasion, Loyola fitly renews her faith in these aims and principles as the strongest factors in her educational practice and belief.

When President Quirk had concluded his address, Mr. Eugene Saxton, of the class of 1904, read the following Jubilee Ode in the name of the absent alumni, who were able to be present at the exercises only in spirit. It was written by Mr. Isaac R. Baxley, A.B. ('68), of Santa Barbara, Cal.:

#### JUBILEE ODE.

*Padres,*

After all the foreign years,  
The sun of a sad desert and the seas  
Misty with distance from the East and you,  
The weary tops of many lonesome hills,  
And rest, long rest by passionate deep plain,—  
After the wonder and the pain of these,  
Here is my voice again.



I had not thought, when in the stranger street,  
 And the less strange, inquiring solitude  
 Of some worn river, that did run to meet  
 Its ancient end in old exalted seas,—  
 I had not thought, bewildered with the peace  
 Of such extreme existences as these,  
 That the short sun of this, a happy mood,  
 Should bring me back where once with you I stood.

*Padres,*

Alike some architectural thing,  
 That rises from its solemn spot on earth,  
 And stands immense, which shade and solace brings  
 To the fierce patient of this fevered fray—  
 Like to a hill, with echo-fashioned tone  
 That is half Heaven's and half the sad Earth's own—  
 I see the house ye cannot keep alone.  
 I see the incense, like a summer's cloud,  
 Float in the air, and so I see the Sun  
 Ye honor, through the diaphanous shroud  
 That's sweet with prayer, ever unchanging gleam—  
 The Sun that is, the clouds that float and seem.

*Padres,*

Have you e'er thought with what, how fond a dream  
 You pressed our early eyelids, and our lips endowed?

Lo, like a wanderer, returning in the night,  
 After the feet have traveled, and the eyes have stared  
 At each slow coming beacon's endless sight,

Oh, *Padres,*

After these

My heart goes back to you, and throbs in dumb delight!  
 Have ye not beckoned with the hands I thought  
 Were busy with the fashions of whatever else they wrought?  
 Have ye not spoken with the lips I believed were lost,  
 And pledged me in remembrance with coin of ancient cost?  
 Which is the better, *Padres*, always t'have kept  
 Mine eyes awake, returning consciousness  
 Of old import on yours, and so  
 Thought myself equal—or some day to know  
 Ye watched me while I slept?



And while the sunsets of a far-off sea  
 Drew down my days to many a troubled rest,  
 And the wan eyes of deep melancholy  
 Saw the sun perish in an anxious West:  
 While many a night, that had no answer clear,  
 Heard still the unseen questions walking near;  
 While still the stars passed by, and overhead  
 Wished much, but helpless still their pathways sped;  
                   While I with these  
 Kept the dark coast line of my chosen seas,—  
                   There in the saving East,  
 With eyes that gathered all the glorious sun,  
                   Ye stood, and watched the least  
 That your sweet movements should be played and done.

Ah, well I know, because 'tis distant Fate  
 Sent me where much is wanted,—know that ye  
 Remain because the harvest still is late,  
 And still ye see the sheaves stand on the lea:  
 Something to shelter still, some arch to trace,  
 That the blue sky may smile in entering,  
 And quicken, where each holy fashioned face  
 Of you, loved *Padres*, stands a-centering.  
                   Farewell!

                  And you, to me unknown,  
 Who inward pass the gates I also have undone,  
                   Believe me in this:—  
 They will stand open through the mists of many tears,  
 Whatever sun shall frame with life the pictures of your years;  
 They will seem far away. (Oh, could they swing and clang,  
 And drown the crash when other things too desperately rang!)  
 Close not too quickly, travelers, the gates that only those  
 Hold wide, who always wait for other hands to close—  
*Oh, Padres*, press the opening out against all waiting woes!  
*Padres*, my *Padres*, will they hearken, and may I  
 Chant out for you your psalm of love and sweet humanity?  
 And will ye tremble when the words strike on your hearts of old,  
 As I, I tremble when the words, roused from my heart, are told?

An address from the students of the College was next delivered by Mr. Joseph S. May, of the class of 1903. When the speaker had resumed his seat, Mr. Francis J. Dammann, A.B. (1900), read the Jubilee Poem of Fr. Byrnes, S.J., "Salve, Mater Alma," delivered by the author at the Alumni Banquet on the evening preceding. Mr. Dammann was succeeded by the Rev. William L. O'Hara, LL.D., President of Mt. St. Mary's College, Emmitsburg, Md., who brought the exercises to a close with the following address of congratulation:

#### PRESIDENT O'HARA'S ADDRESS.

To one accustomed to judge things according to the standards of Europe, which boasts of colleges centuries old, fifty years in the life of a college is a small matter; but to an American familiar with his country's history, a half-century of existence is deemed a sufficient reason for much congratulation. If this be true with regard to colleges in general, how much more true is it when a Catholic college celebrates its Golden Jubilee? When we look back upon the past fifty years and behold the difficulties in the way—the small number of Catholics in the country; their comparative poverty and weakness, the double burden which the support of Catholic institutions has imposed upon them, the material advantages often to be gained from the sending of their children to other than Catholic schools—when we recall these and many other obstacles, we stand almost stupefied at the marvelous increase in the number, as well as the improvement, of our Catholic institutions of learning.

The college which I have the honor to represent began its work almost a half a century before the event of which this Jubilee is the commemoration. Together with Georgetown College, its predecessor in the field and life-long friend, Mt. St. Mary's has witnessed the birth and development of perhaps more than a hundred Catholic colleges in these United States, and has rejoiced at their progress in the noble work of Christian education. It is fitting and proper that the "Old Mountain" should to-day greet and congratulate Loyola. Both institutions happen to be located in this beautiful State of Maryland, which is so rich in Catholic traditions; both have had the good fortune to enjoy for a quarter of a century the friendship and good will of His Eminence, our beloved Cardinal; both are engaged in the same work of Catholic education. Moreover, I might mention the fact that a member of the original Faculty of this college, Father Edmund I. Young, was a graduate of Mt. St. Mary's; that another "Mountaineer" who preached the sermon at Mt. St. Mary's on the occasion of its Golden Jubilee, in 1858, Father Alexander S. Hitselberger, was connected for a time with Loyola, and that Father Edward Sourin, of blessed memory, who died within the walls of this college, after many years devoted to its service, was one of the earliest graduates and a most devoted friend of Mt. St. Mary's.

But the chief and, perhaps, essential reason why Mt. St. Mary's should now offer to Loyola its congratulations is the fact that this college, after fifty years of noble effort, to-day stands so prosperous, so strong and so steadfastly true to the principles of its founders.

Everybody who has given any attention to the question of education, knows that in the United States to-day

there are two great systems of education which are inevitably opposed to each other. One of these, which, for want of a better name, might be called the non-religious system, puts God aside and practically ignores Him. As a natural result of this crowding out of religion, there has arisen among the present generation a spirit of materialism, which is permeating our whole social fabric—a blind and misleading guide, which mistakes philanthropy for charity, disobedience for manliness and commercialism for patriotism.

Notwithstanding the tremendous power of this system—a power which has been gained by the outlay of vast sums of money—it is not proving to be as satisfactory as its admirers might wish it to be; in fact, in certain quarters there are some indications of disappointment at its results. I will not name the many non-Catholic ministers of religion and other thoughtful men in various parts of the country who, within the last year or two, have frankly expressed their dissatisfaction with the moral aspect of our present educational system. Neither will I repeat the words of the recently retired Chinese Minister, uttered by him last spring, in Philadelphia, when he compared the pagan Chinese religious system of education with the American non-religious system, which latter, he intimated, might prove a menace to the stability of our nation. It is worthy of note also that only recently there appeared in the daily press the complaint of the Indian Agent of Oklahoma, in which he declared that, since the establishment in that Territory of the public schools for Indian children, the latter have become so degraded that vice and crime are rampant among them.

Contrasted with such conditions and enjoying the

strength and confidence which arise from the test of ages stands the Catholic system of education—a system which combines religious, or moral, with the mental training of youth. This system recognizes God as the beginning and end of all things; it teaches the child that he comes from God, that he has an immortal soul and is destined to a life hereafter; it moreover inculcates all those other great lessons of morality which flow from these fundamental truths. While not ignoring the natural virtues, nor belittling the usefulness of this world's goods and the importance of education as means to an end, this system holds that there are better things than physical strength or learning or wealth or worldly power, that fine clothing and politeness are not substitutes for cleanness of heart; that not personal ambition, but self-sacrifice; not boasting, but courage; not the amassing of wealth, but respect for the rights of others, are the marks of the true man and the patriot. These, in brief, are the principles underlying the entire system of Catholic education. Whether in the parochial school or the academy, in the college or the university, the teaching of Christian morality is never lost sight of, but ever goes hand in hand with the imparting of the various branches of secular knowledge.

Such, during the past fifty years, has been the mission of Loyola College. True to the doctrines of the Divine Founder of Christianity and of our Holy Mother the Church; faithful to the traditions of the Society of Jesus, in spite of the almost countless difficulties that have tried every Catholic College in the United States, Loyola has grown and developed to such an extent that the day of its Jubilee finds it deservedly one of the glories of this great city of Baltimore.



Reverend Father Rector, unworthy and incapable as I am of expressing in fitting terms the sentiments proper to such an occasion, yet I experience a peculiar pleasure in conveying to yourself and the other members of the Faculty of Loyola College the greetings and felicitations of Mt. St. Mary's College on this day of your Golden Jubilee. We congratulate you on the great material development of the College during the past fifty years, and its bright prospects for the future. We congratulate you on the confidence and increasing appreciation and encouragement which the noble work of your predecessors and yourselves has gained for the College among the Catholics of Baltimore. But as men possessing the true idea of what education is and means, as men having at heart the best interests of God and our country, as men alive to the dangers of our times, we congratulate you that Loyola College, still adhering to the high ideals which have always characterized the sons of St. Ignatius, to-day firmly and consistently stands for what is true and good and safe in education.

We pray and hope that Loyola may continue to develop and prosper; that the number of its students may ever increase, and the sphere of its influence may ever grow larger; and that the coming years may find Loyola's sons, as in the past, following every noble profession in this city and throughout the land, faithful to the teachings of their *Alma Mater*, doing good to their fellow-men both by word and example, true Catholics and true citizens of our glorious country.



## CONFERRING OF HONORARY DEGREES.

During the course of the evening's exercises, Honorary Degrees were conferred upon the following gentlemen:—

The degree of Doctor of Laws, *honoris causa*, was conferred upon

Hon. William J. O'Brien, Judge of the Orphans' Court.

Hon. Charles W. Heuisler, Judge of the Juvenile Court.

The degree of Doctor of Letters, *honoris causa*, was conferred upon

Mr. Isaac R. Baxley, A.B. ('68), of Santa Barbara, California.

The degree of Master of Arts, *honoris causa*, was conferred upon

Rev. Francis P. Doory, of St. Augustine's Church, Elkridge Landing, Md.

Dr. Thomas L. Shearer.

Dr. Charles S. Woodruff.

Mr. William Keene Naulty.

Mr. Matthew S. Brennan.

## INVITED GUESTS.

In addition to the Faculty and members of the Alumni, the following guests were present upon the stage during the proceedings:

- Dr. Ira Remsen, President of the Johns Hopkins University.  
Dr. Edward H. Griffin, Dean of the Johns Hopkins University.  
Rev. William L. O'Hara, LL.D., President of Mount St. Mary's College, Emmitsburg, Md.  
Rev. James A. Burns, C.S.C., President of the Holy Cross College, Washington, D. C.  
Rev. William P. Brett, S.J., formerly President of Loyola College, now President of Woodstock College, Woodstock, Md.  
Rev. John Abel Morgan, S.J., formerly President of Loyola College, now of Gonzaga College, Washington, D. C.  
Rev. W. G. Read Mullan, S.J., President of Boston College.  
Rev. David W. Hearn, S.J., President of St. Francis Xavier's College, New York.  
Mr. Francis A. Soper, President of the Baltimore City College.  
Dr. Philip A. Uhler, Provost and Librarian of the Peabody Institute.  
Rev. Father Anselm, O.S.B., Rector of the Church of the Fourteen Holy Martyrs, Baltimore.  
Rev. A. J. Elder Mullan, S.J., Woodstock College.  
Rev. P. J. Dooley, S.J., St. Peter's College, Jersey City, N. J.  
Rev. Francis P. Powers, S.J., St. Francis Xavier's College, New York.  
Rev. Martin J. Hollohan, S.J., St. John's College, Fordham, New York.  
Rev. Francis M. Connell, S.J., St. Francis Xavier's College, New York.  
Rev. John J. Fleming, S.J., Gonzaga College, Washington, D. C.  
Rev. Michael A. Purtell, S.J., Prince George's County.  
Rev. John Brady, Mount St. Mary's College, Emmitsburg, Md.  
Mr. Samuel H. Ranck, of the Enoch Pratt Free Library.

## SOLEMN PONTIFICAL MASS.

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On the morning of Thanksgiving Day, Thursday, November 27, at ten o'clock, a Solemn Pontifical Mass of Thanksgiving was celebrated in the Church of St. Ignatius, adjoining the College, at the corner of Calvert and Madison streets. The officiating ministers at the ceremony were: Celebrant, His Eminence Cardinal Gibbons, Archbishop of Baltimore; archpriest, Rev. Jerome Daugherty, S.J., President of Georgetown University; deacon, Rev. W. G. Read Mullan, S.J., President of Boston College; sub-deacon, Rev. David W. Hearn, S.J., President of St. Francis Xavier's College, New York City; deacons of honor, Rev. John D. Boland, Rector of St. Vincent's Church, Baltimore, and Rev. W. S. Caughey, Rector of St. Stephen's Church, Washington. The master of ceremonies on the occasion was Rev. Thomas J. Foley, of the Sacred Heart Church, Glyndon, Md., assisted by Mr. Henry W. McLoughlin, S.J.

The procession started from the College entrance on Monument street, and passed along Calvert street to the entrance of the church, extending in line the full length of the block. It was an imposing spectacle, composed of more than eighty clergymen clothed in cassock and surplice, together with one hundred and fifty students arrayed in cap and gown. In the interior of the church the scene was still more impressive. The

main altar was artistically decorated with a profusion of palms and golden chrysanthemums, and brilliantly illuminated with candles and electric lights. Suspended from the ceiling of the sanctuary were five magnificent chandeliers, which supported graceful streamers of laurel and evergreen, from which were pendent numerous electric bulbs. An electric arch extended across the centre aisle. Close to the sanctuary rail were seated the altar boys, forty-five in number, clothed in cassocks of white plush, secured at the waist with sashes of scarlet satin; and the precision and grace with which they performed their part of the elaborate ceremonies was not the least impressive feature of the splendid function. The music, which was of a high order of excellence, was rendered by seventy voices with organ, piano and string orchestral accompaniment, under the direction of Mr. A. F. Barley, assisted by Miss Helen M. Linhard as organist. At the conclusion of the Mass the Jubilee sermon was delivered by Rev. John A. Conway, S.J., Vice-President of Georgetown University. The preacher chose for his subject "Christian Education," and his eloquent discourse, which occupied more than an hour in its delivery, was pronounced, by the judgment of all who had the pleasure of hearing it, a fitting close to the magnificent service that preceded.

#### FATHER CONWAY'S SERMON.

*"This is life everlasting: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."*—*John xvii. 3.*

In these days, when so many of the nations have turned away from God, it seems like a holy inspiration

that moves one of the youngest and healthiest and strongest to turn to God annually to thank Him for the blessings of the past year and to implore His protection for the future. In all our land to-day there is an official acknowledgment that God is the ruler of nations, and that all the strength and prosperity and happiness of a country come from Him. "Unless the Lord build the house, they labor in vain that build it."

But you are here to-day for a special reason, not in obedience to the President's proclamation, but in compliance with the Lord's ordinance—"Thou shalt sanctify the fiftieth year."

Your thanksgiving is not merely for the blessings of a year: it goes back two generations, and no doubt some amongst you have seen the little mustard-seed grow into the great tree typifying the Kingdom of God upon earth. Fifty years of labor for the glory of God, and with God's blessing upon it! That is the idea which you commemorate, for which you pour out grateful hearts to-day in presence of the altar. All has been added which could give significance and magnificence to that outpouring of thankfulness; joyous hymns of thanksgiving rise from earth to heaven; the sweet perfume of incense floods the sanctuary; priests in gorgeous vestments minister at the altar; and a Prince of the Church, the worthy occupant of the oldest See in the United States, offers up the adorable Mass of thanksgiving. Surely it is a great event that is being commemorated here to-day. Yes, indeed, it is a great event—the greatest in the world, after the direct means of sanctification instituted by Christ for the spiritual welfare of man. It is the cause of Catholic education that we are to-day celebrating: the memory of fifty years spent in solving the problem that has occupied men's



minds for centuries; for which we believe the only key is the training which this institution has been giving for half a century.

Education is the great cry of our age; our periodicals and magazines are filled with it; it is heard in our lecture-halls; it occupies the constant attention of our legislators; it holds a prominent place in our political platforms; it is the rallying cry in our conventions, municipal, State, and Federal; it is the key with which we hope to solve all the problems in our new possessions; it is the panacea, the remedy, for all moral evil, social and individual. And so it is: education is the one thing, the only thing, that will fit man for his high destiny. Gladly then do I repeat the sentiment of the age: "Let knowledge grow from more to more;" gladly do I admit that a fuller knowledge will give us a more perfect manhood and a more perfect womanhood. Education is the remedy against ignorance, and bigotry, and mental narrowness, and perverse evil doing.

But it would be a great mistake to imagine that education is the peculiar heritage of this age; the desire for it is coeval with the history of man. "Let knowledge grow from more to more" is not merely the sentiment of a modern poet; it is the aspiration of the human heart. It is written on the bricks of the Babylonians, in the hieroglyphics of the Egyptians, in the bark literature of the Aztec Indians. Knowledge kept pace with the spreading culture of Greece, in a literature, after inspiration, the most sublime and the most perfect in form that the world has ever seen; it followed the conquering banners of Rome until the stately learning of Rome was the learning of the world. And our own sacred writers of the Old Testament, what were they but

the educators of the chosen people of God? The great Law-Giver lays down rules of conduct and of action which to-day are principles of moral well-doing; the inspired singers raised up men from earth to heaven; the Prophets foretold the glorious coming of Him who was to be the Teacher of the Nations. Education is no modern discovery indeed; it is at least as old as Christianity; it is implied in the very title of those men who were to be the columns and foundations of truth, for they were called Apostles, that is, men sent forth to teach. "Go, teach all nations," was the mission entrusted to them. They were not sent forth as wonder-workers, though that power was given to them; they were not sent forth to cure bodily infirmities, though the shadow of Peter did give health to the sick, and the prayer of Paul did raise the dead to life; they were not sent forth for any temporal advantage which they would bring to them who should listen to their words; their mission was to teach,—“Go and teach,”—and thus Christianity itself is founded on the principle of education.

In obedience to that command, the Apostles went forth to teach, and “Their sound went over all the earth, and their words unto the ends of the whole world.” Thus did the higher education begin amongst men, that education which was to reveal all the infinite depths of God’s mercy and love, and how salvation has come through Jesus Christ. These words of Christ were the credentials of the Apostles. “Go, teach all nations,” was the command of Him who had authority over the minds and hearts of men. He promised furthermore that He, Himself, would be with them and their successors as their guide in teaching until the end of time. “Behold, I am with you all days, even to the consum-

mation of the world." Hence no body of men, not claiming for itself infallibility, can be the successors of those men sent forth by Christ to teach all truth till the consummation of the world.

And that higher education spread; higher than any Babylonian sage, or Egyptian seer, or Greek philosopher, or Roman statesman had ever dreamed of; higher even than the inspired writers of the Old Testament had ever known; for they had seen darkly only, as in a glass: they had witnessed the breaking dawn, but not the glorious sunburst. That higher education could be expressed in the single phrase, "Eternal life through Jesus Christ, our Lord." It was this which was taught to "Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians," when on the first Pentecost Sunday they all heard in their own tongue the Apostles preaching "the wonderful works of God." It was this truth which was taught to the despised Jews in Jerusalem and in the surrounding country, and in distant lands, and to the wisest of the Greeks in their own Areopagus; it penetrated into the palace of the Cæsars, into the splendid homes of Roman nobles, and into the wretched hovels of Roman slaves. In busy city, and in lonely hamlet, on vast continent, and on narrow islands of the sea, men were startled by the new teaching, so much at variance with all that philosophers had taught and men had practised for centuries. Peter was the teacher of the Jews; and Paul, borne on by an irresistible zeal, traversed the earth bringing the glad tidings to the Gentiles, earning for himself the title of "Teacher of the Nations." The

other ten, scattered over the world, bore witness with their lives, and they fertilized with their blood the soil into which the new teaching struck its roots deep and strong. Others came, their successors, with the self-same mission and the self-same promise that He would be with them; and after three centuries, with all the power, and malice, and cruel ingenuity of kings and emperors against it, it prevailed and lived and ruled over the fast-fading greatness of the world-wide empire; and it has prevailed and lived and ruled ever since in all true ideas of education.

Eternal life! That was the lesson man had to learn, the knowledge he should acquire, and the only thing worth knowing; and to this day it holds the supreme place in all true education; it is the knowledge that man is bound to learn, the only thing worth knowing. "This is life everlasting: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." So taught the Apostles and they had no other teaching to offer. The most eloquent of them all, the man who is called the "Teacher of Nations," who taught the Romans and Ephesians, Galatians and Philippians, Capadocians and Hebrews themselves, whose zeal was limited by the world, whose fiery eloquence was inspired by the Spirit of God, he sums up all his teaching in the simple sentence, "We preach Jesus Christ, and Him crucified." That was the Apostolic idea of the higher education, of the highest education. The Apostles passed away, and the great Roman Empire passed away. The Apostles had their successors, but the great Roman Empire had no successor; it went the way of all flesh. Its last days were made glorious by the brilliancy of those men who succeeded to the Apostles in the work of

teaching, and of saving that higher education from the ruin which fell upon the world. High above the din of the falling Empire are heard, in the West the eloquent voices of the impetuous Tertullian, of the profound Augustine, of the gentle Ambrose, and of the learned Jerome; whilst in the East, the golden flow of Chrysostom, the learned researches of Origen, the pious exhortations of Basil and of Gregory, all proclaim the self-same truth, that it is eternal life to know the one true God, and Him whom He sent, Jesus Christ.

The great Empire fell, and its civilization passed away forever, leaving only a magnificent memory behind; and there is probably no sadder page in history than the record of that fall. From East and Northeast savage men poured down in vast multitudes, trampling down with iron hoof and armed heel the thousand-year civilization of Rome and the culture of Greece. Like wolves they rushed forth to pillage and destroy; their dense columns, like locusts, extending from North to South, and advancing irresistibly towards the West, left deserts and desolation behind; whilst the face of the sun was obscured by the smoke and ruin that marked their onward, irresistible progress. The great Empire made desperate efforts to drive back these savage men to their mountain fastnesses or to their boundless plains; but it might as well have tried to stem the tide or to stay the hand of time; on, on they rushed, countless hordes, thousands falling by the wayside, but tens of thousands ready for the vacant places. Goths and Visigoths, Huns and Vandals, they pillaged and they plundered, and they outraged all the laws of God and man. And they conquered; these rude men conquered over the wealth and power and refinement of Rome. Sanctuaries



were overthrown, palaces turned into stables, temples razed to the ground. The Barbarians had come, and they had come to stay; and to a thousand years and more of conquest and refinement succeeded the ages which men, with some show of reason, call Dark. The old civilization passed away, the old races were extinguished, and in their place were these fierce tribes from forest and mountain and jungle and prairie, wild with lust and avarice and the thirst for power, whose delight it was to revel in deeds of cruelty and to gloat over the flow of blood.

The higher education brought by the Apostles, explained and defined so luminously by the Fathers, seemed to have perished from the earth forever; a failure seemed to have been the mission of the Apostles; and Augustine and Jerome and Chrysostom and Gregory and Ambrose and Basil seemed to have taught in vain. But there could be no failure for her who had faced the great Roman Empire in the zenith of its glory; for her endowed with perennial life, who had been commissioned, and consequently empowered, by God Himself to teach all truth until the end of time. The work already done for the Romans was to begin anew; and those savage tribes contending with each other for the mastery were to be humanized and civilized, and brought to the knowledge of the one, only true God, as the Romans had been brought to that knowledge; and thus to them also the higher education would come. Men are wont to speak contemptuously of those centuries as the Dark Ages, when the world was buried in ignorance and superstition and barbarism. And there is, doubtless, some truth in this. But how could it be otherwise? These men from hill and plain and valley

were without culture or refinement; they were untutored sons of nature, steeped in paganism and brutality. Why will not men rather consider the tremendous power that awaited them on the ruins of Rome's greatness—which threw leaven into that seething, boiling mass, and waited through the centuries of ferment, until the whole mass was leavened, and thence came forth a civilization greater and more perfect than that of ancient Greece and Rome? We are the descendants of those fierce men; our civilization of to-day is the development, the evolution, of that civilization which Goths and Huns and Vandals, Northman, Saxon, Dane, and Celt received from the Catholic Church; these men had come forth to destroy, and only too well had they accomplished their mission. But they were themselves, in turn, brought under the sweet yoke of Christ; and to them, also, the higher education had come. No man can dwell upon that history and consider how the Church tamed and formed and moulded those fierce spirits without realizing that her power is, indeed, divine, and that, faithful to His promise, Christ was with her in the work of teaching the nations.

Patiently the Church waited; she had time to wait, for she was endowed with immortal life. The work of teaching went on, and out of that darkness, forth from the Dark Ages, came the Ages of Faith, when all men worshipped before the same altar and made profession of the same creed, acknowledging the one true God and Him whom He did send. Oh! Well had the Church accomplished her mission. You see it in the splendid churches then erected by her on the ruins of Roman temples, which are still the wonders of the world; you see it in the shrines and sanctuaries set apart by her for

the glory of God; you hear it in the exultant cry of the Crusader, "God wills it," as he went forth to battle and to die for his Master's tomb; you can understand it from the pious customs then instituted, as the Truce of God, and Sanctuary; you hear it once again (and how sweetly it sounds!) in the tones of the Angelus floating out on the evening air, calling upon men to remember that the "Word was made flesh and dwelt amongst us." Those were glorious times indeed; that was a divine victory. Men were ready now for higher things, and the Church set about teaching every branch of learning, that her children might have a fuller and deeper knowledge of salvation, the one thing worth knowing. She founded the great universities wherein the thirst for that higher knowledge could be satisfied. She established the world-renowned University of Paris, with its thousands of scholars and its teachers famous throughout all time. Within its hallowed walls the great Scotus taught, and one greater than he, Thomas from Aquino; Peter the Lombard, and Alexander the Englishman; Albert, whom men justly call Great, and the sainted Bonaventure; and hundreds of others who bear titles distinctive of their fame;—all these taught, or were taught in that home of universal science. Bologna, Pavia, Padua, Salamanca, Coimbra, Alcala, Upsala, Friburg, not to mention the numerous schools clustering about the center of Catholic unity,—all of these were founded by the Church; thus did she carry out her mission of teaching. And if you cross over the narrow sea, and wander through the classic cloisters of Oxford and of Cambridge, or, if traveling farther North you visit quaint St. Andrew's or bustling Glasgow, you will see, in carved stall and in sculptured stone, the emblems of a

Faith no longer ruling there, which tell of the authority which founded these seats of learning, the Catholic Church, through her chief Bishop, who sat upon the Throne of the Fisherman.

The mere mention of these names is a sufficient refutation of the calumny that the Catholic Church is opposed to education: *she* founded them, *she* fostered them, and it was the holiest and most learned of her sons, yes, I may add, and daughters also, that taught in them; their learning is her most precious treasure; with it she explains her truths and defends her dogmas; it is the heritage which she has garnered through the ages from her children as the instrument of sanctification and of the higher education amongst men

Thus did the Church accomplish her mission successfully and gloriously. She taught with authority; she was then, as now, the only power on earth that claimed to teach with the authority of God. And men began to chafe and fret under the yoke of that authority, as men will ever chafe and fret under a liberty that is not license. The great revolution of the 16th century came, when some of the nations turned away from her who had been the source and centre of light and learning through the ages of formation and fulfilment. Needless to mention here the apostate friar who rebelled against the authority he had pledged himself to defend, and violated the vows he had solemnly sworn to keep; needless to recount the history of the sensual king who severed a nation from the faith of Rome because the Bishop of Rome refused to sever the bonds of a legitimate marriage; needless to tell of the nations that broke away from the Church which had brought them civilization and refinement and the knowledge of the one true God. The old truths were

assailed, new theories were invented, and principles opposed to her authority and teaching were instilled into the minds of men. Once again the Church was called upon to face error: not now the errors of a cultured paganism or of an ignorant barbarism, but the errors of her own wayward children, whom she had trained and educated only that they should turn against her. But God was with her still, in that crisis, as ever in the hour of need, and He raised up holy men and women for the defence of His Church and for the success of her mission. Amongst these was Ignatius of Loyola, whose name and fame are fittingly commemorated in to-day's Thanksgiving services. Ignatius was one of the instruments chosen by God, and sent by Him to refute error, to redeem lands lost to the Faith, and to bring new realms to the knowledge of the one true God. In that almost universal rebellion, it was no mere province, no narrow kingdom that rose up before the renewed spirit of Ignatius: it was the world. It was conquest he sought for still: not even grace could subdue the military spirit within him; it was that conquest upon which he had meditated so long and deeply in the cave of Manresa,—the bringing of all men under the one standard of Christ, the establishment of the Kingdom of God upon earth.

No form of religious activity which could serve to the greater glory of God was alien to the mind and designs of Ignatius. His sons were to be "all things to all men:" they were to be the pioneers of forests, the explorers of rivers, dwellers in the huts of savages and counsellors at the courts of kings; they were to give missions in the West and to reveal the secrets of science to wondering Orientals. "Go, teach," meant for Ignatius everything that could be taught for the glory of God.



Yet his supreme aim, because the supreme need, was the education of youth. The words of Christ had a new force and a new significance: universal error was to be met with universal knowledge. It was Christ, indeed, who was to be taught, the self-same Christ whom Paul had preached centuries before, but the spirit of the times required some modifications in the manner of that teaching. All that literature had accomplished from the beginning, all that science had invented, all that nature had to reveal, was to be illuminated by the central light, which was the Light of the World, and glorified in the splendor reflected from the glorified Saviour of mankind. "Go and teach!" In obedience to that command colleges were founded, schools were opened, universities were established; and for more than two centuries the education of the Catholic youth of Europe was in the hands of the disciples of Loyola; and it is an historical fact that the new ideas failed to prosper, withered away and died in those lands where their schools prevailed. No class was to be excluded from their teaching: they were to teach catechism to the rude and the ignorant, grammar and the arts to youth, and science in all its branches to those who sought for fuller knowledge. For nearly four centuries the very name of Jesuit has been synonymous with Catholic education; volumes have been written on the pedagogy of the Jesuits, on Loyola and his teaching; but it can all be summed up in the sentence, "Eternal life through Christ our Lord;" and in the motto which Ignatius held up as the sole ideal—*Ad Majorem Dei Gloriam*—is it not evident, to the Christian, at least, that this should be the end of all education?

God is the end of man. Even the pagan philosophers

of old were able to grasp this truth. It is the fundamental truth of Christianity, the last reason for all we believe and all we do. Life eternal! Should not this be kept constantly before the minds of those who are being trained into a perfect Christian manhood? Can any system of education be, I do not say perfect, but can it be truly called education, a human training, which ignores the First Cause and the Last End of all? Science is the knowledge of things through their causes: can there be any true science where the First Cause is excluded from the sphere of investigation and adoration? Nor is it sufficient that God should hold the first place in education: He should be the very atmosphere of the schoolroom; for He is as air to the soul, since "in Him we live and move and have our being." God should permeate every branch of education. His voice should be heard, not merely in the Psalms of David and the Rhapsodies of the Prophets, but in all the literature of the world; His providence should be seen in all the changes of men and things about us; His power in the forces of nature; His wisdom in the order of the universe; His eternity in the ages that are gone; and above all, His infinite love in the making of man to His own image and likeness, and in the salvation brought to the world through Jesus Christ. There can be no greater disaster to a State than a Godless education. It strikes at the very roots of human life. It may produce an abhorrent refinement, such as that of ancient Greece and Rome; but it is more likely to bring the nations back to a barbarism like to that which overran Europe at the close of the fifth century. "This is life everlasting: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

So taught the sons of Loyola; and that doctrine was taught by them in their first attempt at collegiate teaching in the United States in the modest schoolrooms of Bohemia Manor. It was there that he who was to be the patriarch of the American Church in the United States, John Carroll, the fearless and the patriot, first imbibed the rudiments of that science for which in after years he was to be conspicuous. From him, and from his work, came the College which to-day wears her golden crown of jubilee in this fair city of the Chesapeake. It is no little glory to you that a man worthy of the See which John Carroll, the Jesuit, founded and made illustrious, should preside here to-day in the royal purple of martyrs and of kings, the worthy successor of the great man who was the foundation-stone of our American hierarchy. Archbishop Carroll, mindful of his own training, began his episcopate almost with the founding of a college, the oldest Catholic college in our territory to-day—Georgetown—from which all the other Jesuit schools in these States, from Maine to Virginia, have gone forth as from a fruitful mother. Loyola is a worthy daughter of that time-honored seat of learning, and for fifty years she has carried out the designs of Ignatius and fulfilled the wishes of John Carroll. Can anyone recall the names of the men of renown who have guided the destinies of this institution during the past fifty years, without confessing that it has been faithful to its great mission? Not to hurt the modesty of the living, I may mention the worthy dead, who died in the Lord: the genial Early, well chosen to found a Jesuit college here, generous, hospitable, large-minded, like the city itself; William Francis Clarke, whose soul-stirring sermons and spotless integrity are still well re-

membered by you; the accomplished O'Callaghan, and the polished Ciampi, scion of the nobility of Rome; still green in your memories, still fresh in the bosom of God, are the gentle McGurk and the zealous Smith, who labored amongst you well and long, as the years of Jesuit Rectors are numbered. That is a line of which any institution might well feel proud; these were men whose sole aim in life was to bring men to the knowledge of the one true God. There is no blot on that clean page, no stain on that glorious escutcheon. And there comes to me the memory of others who have labored here, who live, doubtless, in the holy recollection of some amongst you still: Charles King, whose sweetness of voice often sounded within these walls as the echo of the songs of Paradise; the angelic Sourin, who fled from the highest honors to devote himself to the poor and the despised and those who were condemned by men; the apostolic Miller, well named Peter, in honor of Claver, his patron, whose name is still a household word with our colored people, whose monument is the Church of St. Francis Xavier, only a few paces away; and the mighty O'Connor, one of the glories of the American hierarchy, who laid down the crozier which he had wielded so faithfully, and the mitre which he had worn so honorably, at the feet of Ignatius, under whose banner—*Ad Majorem Dei Gloriam*—it had long been his ambition to enroll himself.

Fifty years are accomplished, and in compliance with the ordinance of the Lord you have celebrated your Jubilee. The setting sun will go down on an event, on a page of human history, and with the darkness of night that event will be over. But all the suns that will ever

set, will never obscure the idea behind this celebration, its significance—Christian education. It may be that for ages the sun will yet roll on; and it will shine down upon men teaching until the end of time. The founding of a Catholic college! It is not brick and mortar, handsome schoolrooms and stately halls; no, not even learned professors and holy men that we commemorate to-day. It goes farther back than this—to the time when John Carroll recognized that a Catholic school was necessary for the welfare of his diocese, which was the United States; to the time when Ignatius of Loyola saw that Catholic education was necessary for the welfare of Christendom; and farther back still, to that bright summer day when Christ, the Eternal God, surrounded by His chosen Twelve, declared that it was necessary for the welfare of the world, and that it would never fail—“Go, teach all nations.” Nay, it seems to me to go farther back still, to a time, if it can be called time, when the Adorable Trinity—Three in One—spoke the eventful words, “Let us make man to our own image and likeness.” That image, streaming forth from the light of the face of God, is impressed upon the inert clay, but it is to be worked and bathed, and toned and fixed, with diligence and accuracy, until the perfect picture is reproduced in will, memory and understanding. That is the meaning of Catholic education: it is the echo of God’s voice in Paradise: ‘Let us make man to God’s image and likeness.’ That has been the labor of this institution for the past fifty years; this is the meaning of to-day’s celebration. With God’s help it will go on; and after another fifty years other men will crowd this sanctuary, and other voices will chant their glad songs of thanksgiving; another preacher will extol



the yet greater glories of Loyola College, already clearly foreshadowed in its wise administration; but the work will have been the same: fifty more years—a century in all—of labor and of love, in order that the youth committed to its care “may know the one true God, and Him whom He sent, Jesus Christ,” our Lord.

When the services were concluded, the clergy, alumni, and students returned in procession from the Church to the College. At one o'clock the clergy and alumni were the guests of the Faculty at dinner in the College gymnasium, which had been tastefully decorated for the occasion. Informal speeches were made by His Eminence, Cardinal Gibbons, the Reverend President of the College, Rev. Cornelius Gillespie, S.J., and Rev. Patrick J. Dooley, S.J., former Prefect of Studies and Discipline at Loyola. His Eminence referred in terms of high praise to the celebration of the morning—the ceremonies, the music, and the sermon. He also expressed his especial pleasure at beholding the religious, the secular clergy, and the laity united in such friendly relations. “This,” His Eminence remarked, “is as it should be; for while these three elements of the Catholic body are combined in close union for the defence and advance of religion, they will form a triple cord which can not be broken.”

## PRESENTATION OF "MACBETH."

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On Thanksgiving evening, at 8 o'clock, Shakespeare's tragedy of "Macbeth" was presented in the College Hall by the alumni and students, under the direction of Mr. William D. Kean, S.J. The audience representing the leading Catholic families of Baltimore completely overtaxed the seating capacity of the Hall, which is one of the largest in the city. The staging of the play was excellent. Before the curtain rose on the opening scene Mr. James L. Kearney, A.M. ('98), in a brief prologue set forth the nature and advantages of dramatics as an instrument of education and culture, outlining distinctly the place and importance of the drama in the curriculum of a Jesuit college, and rehearsing its history and development up to the present day.

The following is the cast of characters:—

### CHARACTERS OF THE PLAY.

Duncan, King of Scotland,	George E. Duering, ex. '99
Malcolm, { Sons of Duncan,	{ Joseph J. Zimmerman, 1900
Donalbain, }	{ J. Leo Barley, '06
Macbeth, General of Duncan's Army,	E. Gilbert O'Connor, '04
Lulach, Stepson of Macbeth,	William A. Storck, '05
Macduff, { Generals of Duncan's Army,	{ Joseph A. Herzog, '99
Banquo, }	{ J. Leo Brown, ex. '02
First Witch,	Robert E. Greenwell, '04
Second Witch,	John J. Murphy, '03
Third Witch,	Edward H. Burke, '06

Rosse,	} Noblemen of Scotland,	{ Leo R. O'Brien, ex. '04
Lennox,		{ W. Howard Gahan, '05
Sergeant,		John A. Shea, '04
Seyton,		Richard J. Henritze, '03
Porter,		William F. Braden, '04
Fleance, Son of Banquo,		Ronald A. Millar, Prep. '05
Doctor,		Joseph M. Kelly, '05
First Murderer,		Thomas J. Toolen, '06
Second Murderer,		Charles B. Whettle, '04
Servant,		John J. Smyth, '05
Apparition of Child,		Edward K. Hanlon, Prep. '06
Pages,	Frederick Lee and Vachel J. Brown, Jr.,	Prep. '06
	Lords, Soldiers, Etc., by the Students.	

A second presentation of the play was given on the evening of Friday, November 28, before an audience scarcely less numerous than that which had witnessed the first performance on the day preceding. With this second production of "Macbeth" the celebration of the Fiftieth Anniversary of the Foundation of Loyola College came to a close.

In conclusion, the College Faculty can not but feel grateful for the frequent and earnest manifestations of interest and good-will on the part of educators and friends, both in the city and at a distance, which have made them feel more strongly than ever that their efforts in the great cause of Christian, Catholic education are neither unknown nor unappreciated. May the same generous encouragement ever help Loyola College to be faithful to her high trust.

## APPENDIX.





## PRESIDENTS.

Rev. John Early, S.J.	1852-'58
Rev. William F. Clarke, S.J.	1858-'60
Rev. Joseph O'Callaghan, S.J.	1860-'63
Rev. Anthony Ciampi, S.J.	1863-'66
Rev. John Early, S.J.	1866-'70
Rev. Edward Henchy, S.J.	1870-'71
Rev. Stephen A. Kelly, S.J.	1871-'77
Rev. Edward A. McGurk, S.J.	1877-'85
Rev. Francis Smith, S.J.	1885-'91
Rev. John A. Morgan, S.J.	1891-'00
Rev. William P. Brett, S.J.	1900-'01
Rev. John F. Quirk, S.J.	1901

## PREFECTS OF STUDIES.

Rev. James A. Ward, S.J.	1852-'55
Rev. Charles F. King, S.J.	1855-'56
Rev. James A. Ward, S.J.	1856-'57
Rev. Charles F. King, S.J.	1857-'60
Rev. Patrick Forhan, S.J.	1860-'64
Rev. James J. Tehan, S.J.	1864-'68
Rev. Edward D. Boone, S.J.	1868-'70
Rev. Stephen A. Kelly, S.J.	1870-'71
Rev. John B. Mullaly, S.J.	1871-'72
Rev. Stephen A. Kelly, S.J.	1872-'77
Rev. James A. Ward, S.J.	1877-'79
Rev. Edward A. McGurk, S.J.	1879-'80
Rev. James B. Becker, S.J.	1880-'81

Rev. Edward A. McGurk, S.J.	1881-'82
Rev. James A. Ward, S.J.	1882-'84
Rev. David C. Daly, S.J.	1884-'87
Rev. J. H. Sandaal, S.J.	1887-'88
Rev. Francis Smith, S.J.	1888-'89
Rev. Theobald M. McNamara, S.J.	1889-'90
Rev. William J. Tynan, S.J.	1890-'91
Rev. Francis P. Powers, S.J.	1891-'93
Rev. Francis X. Brady, S.J.	1893-'95
Rev. Theobald M. McNamara, S.J.	1895-'98
Rev. Martin I. Hollohan, S.J.	1898-'99
Rev. John S. Hollohan, S.J.	1899-'01
Rev. Patrick J. Dooley, S.J.	1901-'02
Rev. Philip M. Finegan, S.J.	1902

## FACULTY.

- Rev. John F. Quirk, S.J., President.  
Rev. Philip M. Finegan, S.J., Vice-President.  
Rev. F. X. Brady, S.J., Chaplain.  
Rev. M. J. Byrnes, S.J., Secretary.  
Rev. William H. Sumner, S.J., Treasurer.  
Rev. Joseph M. Ardia, S.J., Emeritus Professor of  
Philosophy.  
Rev. Wm. J. Duane, S.J., Professor of Metaphysics.  
Mr. Henry W. McLoughlin, S.J., Professor of Chemis-  
try.  
Rev. John J. Ryan, S.J., Professor of Mechanics.  
Dr. Martin A. O'Neill, Lecturer in Physiological  
Psychology.  
Rev. James J. Casey, S.J., Professor of Rhetoric.  
Rev. Miles A. McLaughlin, S.J., Professor of Poetry.  
Rev. Joseph M. Ziegler, S.J., Lecturer in Freshman  
Class.  
Mr. John J. Toohey, S.J., Librarian.  
Rev. John S. Keating, S.J., Instructor in Latin and  
Greek.  
Mr. Joseph Kohlrieser, S.J., Professor of German.  
Mr. William Stinson, S.J., Instructor in Latin and  
Greek.  
Mr. William D. Kean, S.J., Professor of Elocution.  
Mr. James L. Kearney, A.M., Instructor in English  
and Latin.  
Mr. George B. Reynolds, M.D., Attending Physician.

## FOUNDED PROFESSORSHIP.

The Carr Professorship founded by Mary Virginia Sims Carr.

## FOUNDED SCHOLARSHIPS.

SCHOLARSHIP.	FOUNDER.
The Cardinal	His Eminence, Cardinal Gibbons
The Loyola	Miss Maria Mactavish
The Johnson	Miss Sarah Johnson
The Andrews	The Misses Andrews
The Lanahan	Thomas N. Lanahan
The Maryland	Miss Mary Abell
The Rhetoric	George C. Jenkins
The Martin	Miss Winifred Martin
The Barnum	Miss Annie Barnum
The Whiteford	Mrs. Celinda Whiteford
The Bannon	A Friend
The St. Ignatius	A Friend
The Riordan	Timothy Riordan
The Whelan	Thomas A. Whelan
The Xavier	Friends
The Milholland	Miss Rose Milholland
The Sodality, in Memory of Rev. Francis A. Smith, S.J.	
The Flood	Miss Margaret Flood
The St. Aloysius	through Rev. John A. Chester, S.J.

## FOUNDED MEDALS.

MEDAL.	FOUNDER.
The Mactavish	Miss Maria Mactavish
The Whelan	Thomas A. Whelan
The Ryan	Rev. Abram J. Ryan
The Jenkins	Austin Jenkins
The Whiteford	Mrs. Celinda Whiteford
The Lee	Mrs. Josephine Lee
The Murphy	John Murphy
The Grindall	Dr. Charles S. Grindall
The Myers	William P. Myers
The McNeal	Joseph V. McNeal
The Susan Murphy	Dr. Francis P. Murphy
The Carrell	The Misses Jenkins



## ANNUAL REGISTRATION.

Year.	No. of Students.	Year.	No. of Students.
1852-'53 . .	90	1877-'78 . .	104
1853-'54 . .	130	1878-'79 . .	101
1854-'55 . .	145	1879-'80 . .	108
1855-'56 . .	157	1880-'81 . .	104
1856-'57 . .	155	1881-'82 . .	110
1857-'58 . .	146	1882-'83 . .	101
1858-'59 . .	131	1883-'84 . .	118
1859-'60 . .	114	1884-'85 . .	136
1860-'61 . .	101	1885-'86 . .	149
1861-'62 . .	115	1886-'87 . .	120
1862-'63 . .	108	1887-'88 . .	119
1863-'64 . .	127	1888-'89 . .	114
1864-'65 . .	133	1889-'90 . .	109
1865-'66 . .	167	1890-'91 . .	129
1866-'67 . .	192	1891-'92 . .	203
1867-'68 . .	160	1892-'93 . .	219
1868-'69 . .	141	1893-'94 . .	213
1869-'70 . .	108	1894-'95 . .	242
1870-'71 . .	158	1895-'96 . .	200
1871-'72 . .	122	1896-'97 . .	162
1872-'73 . .	140	1897-'98 . .	134
1873-'74 . .	138	1898-'99 . .	178
1874-'75 . .	146	1899-1900 . .	210
1875-'76 . .	120	1900-1901 . .	211
1876-'77 . .	109	1901-1902 . .	166

STUDENTS OF LOYOLA WHO BECAME  
CATHOLIC CLERGYMEN.

DIOCESAN CLERGY.

Rev. John A. Daly . . . . .	1855—1860
Rev. Peter Manning . . . . .	1867—1868
Rev. John D. Boland . . . . .	1867—1870
Rev. Edward F. Mickle . . . . .	1870—1871
Rev. W. S. Caughey . . . . .	1866—1874
Rev. Francis P. Doory . . . . .	1874—1880
Rev. William A. Fletcher, D.D. . . . .	1878—1883
Rev. John A. Schmitt . . . . .	1878—1883
Rev. John J. Murray . . . . .	1878—1879
Rev. William T. Russell . . . . .	1879—1880
Rev. Thomas E. Stapleton . . . . .	1879—1881
Rev. Joseph A. Foley . . . . .	1881—1883
Rev. Lawrence J. McNamara . . . . .	1881—1885
Rev. Denis C. Keenan . . . . .	1881—1885
Rev. George A. Kraft . . . . .	1882—1887
Rev. Philip J. Walsh . . . . .	1883—1884
Rev. Thomas A. Walsh . . . . .	1884—1886
Rev. Louis J. O'Donovan . . . . .	1884—1890
Rev. Patrick Gavan . . . . .	1885—1886
Rev. Edward J. Healy . . . . .	1885—1891
Rev. Thomas P. Griffin . . . . .	1886—1890
Rev. John J. Knell . . . . .	1886—1888
Rev. Francis Wunnenberg . . . . .	1887—1890
Rev. Thomas G. Smyth . . . . .	1887—1891
Rev. John T. McElroy . . . . .	1887—1893
Rev. Thomas J. Foley . . . . .	1887—1895

Rev. Hugh A. Curley . . . . .	1888—1891
Rev. James B. Kailer . . . . .	1888—1889
Rev. Charles J. Trinkaus . . . . .	1888—1893
Rev. Edward P. Adams . . . . .	1890—1896
Rev. August M. Mark . . . . .	1891—1896
Rev. James W. Smyth . . . . .	1891—1896
Rev. John M. McNamara . . . . .	1891—1897
Rev. William A. Toolen . . . . .	1891—1897

## REGULAR CLERGY.

Rev. William Tewes, C.SS.R. . . . .	1872—1873
Rev. Ferdinand H. Sturm, C.SS.R. . . . .	1881—1882
Rev. Frederick J. Jung, C.SS.R. . . . .	1882—1884
Rev. Alphonsus L. Hild, C.SS.R. . . . .	1884—1886
Rev. Joseph A. Lorenz, C.SS.R. . . . .	1885—1886
*Rev. Richard H. Albert, C.M. . . . .	1875—1876
Rev. William J. Barnwell, C.M. . . . .	1877—1879
Rev. Bart. J. A. Randolph, C.M. . . . .	1882—1887
Rev. Carroll DeS. Rosensteel, C.M. . . . .	1891—1893
Rev. Michael J. Byrnes, S.J. . . . .	1855—1858
Rev. John J. Ryan, S.J. . . . .	1855—1857
Rev. Patrick Forhan, S.J. . . . .	1855—1859
Rev. Henry J. Shandelle, S.J. . . . .	1862—1865
Rev. Jerome J. Daugherty, S.J. . . . .	1863—1865
Rev. Joseph I. Ziegler, S.J. . . . .	1866—1869
Rev. Edward X. Fink, S.J. . . . .	1866—1872
Rev. Samuel Cahill, S.J. . . . .	1867—1868
Rev. Francis J. Barnum, S.J. . . . .	1864—1868
Rev. Raphael V. O'Connell, S.J. . . . .	1869—1870
Rev. V. Howard Brown, S.J. . . . .	1872—1876

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\* Deceased.

Rev. Joseph V. Schmidt, S.J.	. . .	1873—1877
Rev. Eugene DeL. McDonnell, S.J.	. . .	1874—1883
Rev. W. G. Read Mullan, S.J.	. . .	1874—1877
Rev. A. J. Elder Mullan, S.J.	. . .	1878—1882
Rev. James F. Dawson, S.J.	. . .	1879—1882
Rev. Albert G. Brown, S.J.	. . .	1879—1887
Rev. Francis M. Connell, S. J.	. . .	1879—1882
Rev. J. Brent Matthews, S.J.	. . .	1882—1884
Rev. Charles W. Raley, S.J.	. . .	1883—1885

## ALUMNI.

(\*DECEASED ALUMNI.)

NAME.	A. B.	A. M.	OCCUPATION.
Aiken, William A. I.,	1869,		Engineer.
Baxley, Isaac R.,	1868,		Author.
Belt, W. Seton,	1893,		Farmer.
Bernard, Alfred D.,	1894,		Lawyer.
*Bevan, James H.,		1853.	
Bevan, William F.,	1875,		Business.
Bize, Louis A.,	1895,		Physician.
*Bogue, Robert J.,	1864,	1867.	
Boland, Frank A. K.,	1894,		Lawyer.
Bolling, George M.,	1891,		Professor.
Bouchet, Charles J.,	1887,	1891,	Lawyer.
Boyd, J. Aloysius,	1896,		Lawyer.
Brady, George M.,	1900,		Law Student.
Brady, Thomas E.,	1864,		Lawyer.
*Brand, Thomas J.,	1869.		
Brandt, John H.,	1894,	1895,	Business.
Brent, Charles V.,	1854,		Lawyer.
Brown, Albert G.,	1887,		Clergyman, S.J.
Brown, George M.,	1891,		Business.
Brown, Lawrence A.,	1902.		
Burke, Richard,		1855.	
Calahan, Peter A.,	1899,		Civil Engineer.
Carr, Robert H.,	1897,	1899,	Lawyer.
Carroll, James J.,	1894,	1895,	Physician.
Carroll, William J.,	1898,		Lawyer.

NAME.	A.B.	A.M.	OCCUPATION.
Cassidy, Henry F.,	1893,	1894,	Physician.
Chatard, J. Albert,	1898,		Med. Student.
Coad, J. Francis,	1886,	1891,	Teacher.
Cohn, Charles M.,	1897,	1899,	Lawyer.
*Connor, John F.,	1893.		
Connor, Charles O.,	1901,		Business.
Conroy, Edward C.,	1897,	1898,	Physician.
Conway James I.,	1896,		Scholastic, S.J.
Coonan, John N.,	1859,	1862,	Physician.
Copeland, John C.,	1895,		Physician.
Corrigan, J. Henry,	1896,	1897,	Lawyer.
Cotter, James D.,	1882,	1890,	Lawyer.
Coyne, Daniel J.,	1898,		Business.
*Crowley, Robert A.,	1860.		
Crowe, Stephen,	1894,		Physician.
*Curlett, John G.,	1854,	1856.	
Daly, John A.,	1860,	1862,	Clergyman.
Dammann, J. Frank, Jr.,	1900,		Law Student.
Dawson, James F.,	1882,		Clergyman, S.J.
Didusch, Joseph S.,	1898,		Scholastic, S.J.
Dildine, Frank C.,	1895,		Physician.
Donahue, Edward J.,	1892,	1894,	Business.
Donnellan, James I.,	1898,		Editor.
*Dorsey, Thomas B.,	1869.		
Duhamel, William J. C.,		1855,	Physician.
Echle, Harry A. J.,	1902.		
*Egan, Andrew A.,	1858,	1867.	
Englehardt, Andrew C.,	1899,		Eccl. Student.
Eschbaugh, Joseph,		1853,	Physician.
Espin, J. Raphael,	1854.		
Farrell, John J.,	1882,		Business.
*Fickey, William H.,	1860.		



NAME.	A.B.	A.M.	OCCUPATION.
Fink, J. Austin,	1893,	1894,	Lawyer.
*Fischer, John,	1887,		Physician.
*Flaherty, Edward T.,	1875,		Lawyer.
Foley, Thomas J.,	1895,	1900,	Clergyman.
George, Isaac S.,	1901,		Business.
Gipprich, John L.,	1900,		Scholastic, S.J.
Girouard, J. Arthur,	1899,		Physician.
*Gleason, William E.,	1856,	1858.	
Goldbach, Frank O.,	1900,		Scholastic, S.J.
Goldsmith, Robert H.,		1853,	Physician.
*Gross, John I.,	1859,	1890.	
Gurrey, James F.,	1897,		Lawyer.
Hack, Frederick H.,	1868,	1871,	Lawyer.
*Hamilton, Richard C.,	1868,	1871.	
Hargadon, I. Leo,	1899,		Scholastic, S.J.
Hastings, Louis M.,	1871.		
Haverkamp, John J.,	1897,		Scholastic, S.J.
Haydon, William T.,	1897,		Tutor.
Healy, J. Stonewall,	1894,		Lawyer.
Herzog, Joseph A.,	1899,		Business.
Higgins, James,		1854,	Physician.
Hill, Alexander,	1871,	1890,	Physician.
Hill, Charles I.,	1900,		Physician.
Hoen, Albert B.,	1893,	1894,	Business.
Hoen, Ernest A.,	1870,		Business.
Hoffmeister, Edward,	1897,		Dentist.
Homer, Charles C.,	1892,		Banker.
Homer, Francis T.,	1892,		Lawyer.
Hopkins, John T.,	1887.		
Jacobi, Joseph B.,	1900,		Teacher.
*Jenkins, Thomas C.,		1854.	
Jones, William E.,	1894,		Physician.

NAME.	A.B.	A.M.	OCCUPATION.
Judge, Joseph C.,	1896,	1898,	Lawyer.
Kearney, James L.,	1896,	1898,	Teacher.
Kelly, Charles M.,	1895,	1898,	Lawyer.
Kennedy, Charles J.,	1896.		
Keown, Thomas W.,	1895,		Physician.
*Kerney, Martin J.,		1854.	
Kunkelman, D. R.,	1900,		Physician.
*Lacey, Robert E.,	1895.		
Lane, John A.,	1886,		Business.
Lawler, Jeremiah P.,	1895,	1897,	Physician.
Leahy, James P.,	1895,		Civil Engineer.
Lee, Charles S.,	1892,		Business.
Leimkuhler, George H.,	1897,	1898,	Business.
Lightner, Harry O.,	1895,		Physician.
Lloyd, Thomas P.,	1897,		Physician.
Lowe, Thomas F.,	1898,		Physician.
Lufburrow, Charles B.,	1896,		Physician.
Madigan, Herman T.,	1890,		Lawyer.
Magruder, Caleb C.,	1894,	1898,	Lawyer.
Magruder, Mercer H.,	1896,		Lawyer.
Mark, August M.,	1896,	1900,	Clergyman.
McAdams, Edward P.,	1896,		Clergyman.
*McCambridge, John A.,	1868.		
McCarthy, John P.,	1896,		Physician.
McDonald, Donald F.,	1894,		Physician.
McElroy, John T.,	1893,		Clergyman.
McFee, John R.,	1882,		Lawyer.
*McGirr, Francis A.,	1856,	1858.	
McKenna, William T. W.,	1902.		
McLaughlin, Andrew B.,	1856,	1858,	Architect.
McLaughlin, Edward A.,	1873,		Lawyer.
McManus, John H.,	1899,		Student.

NAME.	A.B.	A.M.	OCCUPATION.
McNally, Bernard A.,	1900,		Business.
McNamara, John M.,	1897,		Clergyman.
McNeal, J. Preston,	1898,	1899,	Business.
McNulty, William F.,	1901,		Dental Student.
*McPherson, Maynard,	1856.		
*McSherry, Richard,		1890.	
*Merrick, Richard T.,		1854.	
Milholland, Arthur V.,	1862,	1890,	Lawyer.
Milholland, Edward F.,	1856,	1858,	Physician.
Milholland, Edward V.,	1892,	1896,	Physician.
Milholland, Francis X.,	1899,	1900,	Business.
Miller, William P.,		1897,	Physician.
Milot, Wilfred,	1900.		
Mooney, Joseph A.,	1900,		Business.
*Mitchell, James E.,	1862,	1865,	Physician.
Morfit, Charles M.,	1859,	1865,	Physician.
Mullin, Michael A.,	1859,	1862,	Lawyer.
Mullin, J. Cluskey,	1892,	1894,	Lawyer.
Murphy, Francis P.,	1869,	1885,	Physician.
Murphy, J. Edwin,	1893,		Journalist.
Murphy, James R.,		1873,	Lawyer.
Neuman, Joseph A.,	1902.		
Neale, William B.,	1894,	1895,	Lawyer.
Nooney, Austin D.,	1892.		
Norman, Hugh A.,	1891,		Lawyer.
*O'Donnell, Dominick A.,		1854,	Physician.
O'Donnell, Thomas J.,	1899,		Med. Student.
O'Neill, Martin J.,	1896,	1898,	Physician.
Patterson, John S.,	1875,		Civil Engineer.
Piquette, John P.,	1868,	1871,	Business.
*Placide, Henry A. F.,	1858,	1859.	
Pound, John C.,	1897,		Physician.

NAME.	A.B.	A.M.	OCCUPATION.
Powers, John A.,	1898,		Business.
Preston, William,	1895,		Physician.
*Quaid, Thomas S.,	1886.		
Quinlan, Oscar A.,	1890,	1893,	Lawyer.
Riley, William T.,	1893,	1894,	Physician.
Roche, J. B. Jonjon,	1889,		Lawyer.
Ross, J. Elliot,	1902.		
Rosensteel, Francis G.,	1897,		Business.
Ryan, Timothy,	1900.		
Rytina, Anton G.,	1901,		Med. Student.
*Sappington, Ambrose L.,	1870.		
Seager, Edward G.,	1901,		Civil Engineer.
Seeberger, John F.,	1896,		Business.
Shriver, Alfred J.,		1894,	Lawyer.
Shriver, Edward J.,	1894,		Business.
Shriver, Mark O.,	1902.		
Smith, Mark J.,	1896,		Scholastic, S.J.
Storck, Herman I.,	1897,		Scholastic, S.J.
*Sullivan, Joseph D.,	1862.		
*Sullivan, Thomas E.,	1858,	1859.	
Surber, Alva C.,	1895,		Physician.
Tiernan, Charles B.,	1858,	1859,	Lawyer.
Toolen, William A.,	1897,		Clergyman.
Tracy, Coyle J.,	1895,	1896,	Physician.
Trinkaus, Charles J.,	1893,	1900,	Clergyman.
Tyson, William J.,	1859.		
*Van Bibber, John P.,	1868,	1871,	Physician.
Wagner, Augustine D.,	1870.		
Warner, George,	1853.		
Warner, William A.,	1853,	1856.	
Weiler, Edward A.,	1901,		Med. Student.
*Williams, Lloyd W.,	1870.		

NAME.	A.B.	A.M.	OCCUPATION.
Wess, Bernard J.,	1901,		Med. Student.
Williams, Thomas M.,	1869.		
Wilson, Robert K.,	1864,		Business.
Wilson, Thomas A.,	1864,		Business.
Woodside, Frank P.,	1871,		Business.
Zimmerman, Joseph J.,	1900,		Business.

## DOCTORS OF PHILOSOPHY.

Kelly, Charles M.,	1899,	Lawyer.
Penniman, William B.,	1897,	Chemist.
Schwartz, William R.,	1894.	
Tonry, William S.,	1893,	Chemist.

## BACHELORS OF PHILOSOPHY.

Brady, John J.,	1898,	Eccl. Student.
Brandt, John H.,	1893,	Business.
Corrigan, J. Henry,	1895,	Business.
Fleetwood, Andrew J.,	1895,	Physician.
Henderson, Thomas M.,	1895,	Physician.
Ingersol, Wilfred K.,	1895,	Physician.
Lightner, Henry O.,	1895,	Physician.
McCarthy, John T.,	1895,	Physician.
Miller, Thomas R.,	1895,	Physician.
Palmer, Charles A.,	1895,	Physician.
Reinert, Emil G.,	1895,	Physician.
Taylor, Robert S.,	1895,	Physician.

## DOCTOR OF SCIENCE.

Stuart, Stanley M.,	1897,	Physician.
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## BACHELORS OF SCIENCE.

Hill, Ernest M.,	1895,	Business.
Leahy, James P.,	1895,	Civil Engineer.
Mayo, Harry N.,	1895,	Physician.
McCaskell, Jaspar A.,	1895.	
Mowry, John J.,	1900.	
Mules, Nathan C.,	1895,	Business.
O'Neill, John H. W.,	1900,	Physician.

HONORARY DEGREES  
CONFERRED BY THE COLLEGE.

## DOCTORS OF LAWS.

Gans, Edgar H.,	1899,	Lawyer.
Heuisler, Charles W.,	1902,	Lawyer.
Knott, A. Leo,	1891,	Lawyer.
*McSherry, Richard,	1894.	
Milholland, Arthur V.,	1894,	Lawyer.
Mullin, Michael A.,	1891,	Lawyer.
O'Brien, William J., Sr.	1902,	Lawyer.
Whelan, Thomas A.,	1891,	Lawyer.

## DOCTOR OF LETTERS.

Isaac R. Baxley,	1902,	Author.
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## MASTERS OF ARTS.

Biedler, Hampson H.,	1898,	Physician.
Boland, John D.,	1900,	Clergyman.
Brenan, Matthew S.,	1902,	Business.
Cathell, William T.,	1896,	Physician.



Dinneen, John H.,	1900,	Lawyer.
Doory, Francis,	1902,	Clergyman.
Friedenwald, Julius,	1896,	Physician.
Grindall, Charles S.,	1896,	Dentist.
Guy, George,	1897,	Leisure.
Hill, Charles G.,	1898,	Physician.
*Kahler, Charles F.,	1895.	
McCann, Walter E.,	1894,	Journalist.
McDevitt, Edward P.,	1894,	Physician.
McShane, James F.,	1894,	Physician.
Nagengast, Henry,	1898,	Clergyman.
Naulty, William K.,	1902,	Lawyer.
Penniman, William B. D.,	1896,	Physician.
*Rohe, George H.,	1895.	
Ross, Frank Ward,	1896.	
Shearer, Thomas L.,	1902,	Physician.
Stapleton, Thomas E.,	1901,	Clergyman.
Street, David,	1894,	Physician.
Woodruff, Charles S.,	1902,	Physician.

## BACHELOR OF ARTS.

Gallery, William J.,	1894,	Business.
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DEGREES CONFERRED

BY

LOYOLA COLLEGE.

1852—1902.

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IN COURSE.

Doctors of Philosophy, . . . . .	4
Bachelors of Philosophy, . . . . .	12

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Doctor of Science, . . . . .	1
Bachelors of Science, . . . . .	7

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Masters of Arts, . . . . .	69
Bachelors of Arts, . . . . .	177

HONORARY DEGREES.

Doctors of Laws, . . . . .	8
Doctor of Letters, . . . . .	1
Masters of Arts, . . . . .	23
Bachelor of Arts, . . . . .	1

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Total, . . . . .	303
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